88,00 PER YEAR IN ADVANCE.

Bruth wears no mash, bows at no human shrine, seeks neither place nor a; plause; she only ashe a tearir g.

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VOL. VHI.-NO-11-

### Siterary Department

BY ELIZA A. PITTSINGER

here's a battle yet unfought, With its trophics all unwon here's a destiny enwrought With a life not yet begun. an angel who will bring

There's a blessing yet-unknown,
And riches yet unsought,
That will compass bvery sope
With abounding treasures fraughtevolutions great and free
et must be,
he laad will teem in plenty 'neath'th
near of the free.

There's a glory yet untold, And a beauty yet unseen, In this future age of gold, With its summer fields of green. Where united we will be, Great and free our salps will bear the message brothers o'er the sea,

Oh, this golden future time, wit is coming by and by ! it will choic every clime; it is its abstance greate and high! it is storaged by the coming, let us wait the object years will open at the bidding of, a bett nog fabe!

enderful i piritual Manif

At the earnest request of a number of your readers, I will now endeavor to give an account of a few of the wooderful spiritual manifestations and and-oubled tests that have been given to us within the few weeks past, which have caused so much excitaosent and wooder in the minds of unbellevers. I suppose in publishing this, I will be denounced by many learned and prefensedly good mep, as wicked and insane, but, as I said in a former communication, what care I, if men shall revile and say all manner of vill? Wer know in whom we trust. During the past whater at our regular circle, which has been kept up over twenty years, many, very many, spirits have manifested their presence. On one cocasion, I do not rempeter the evening, but there were a number of hides and gentlemon present, a strange spirit manifested a great anxiety to communicate. He spoke to us through a young gestleman (the medium). His manner and expression was anything but pleas a mere were a number of ladies and gen-present, a strange spirit manifested a nariety to communicate. He spoke to us h a young gentleman (the medium). His a rand expression was anything but pleas-acceptable. He used very profane lan-and I took occasion to reprove him. I kindly, and said I did not like to hear any swear or use had words, and that wa-

he fell asleep in the cara, and never got awake until he was past on his way to Pittsburg, where he remained a siew days, took small-por and died,—as ye call it, but we are not dead—we are with you. You know I was drunk. I walked on the railroad two days after. Though things that pull the cars run over me and killed my body, but my pirit is still alive and I have a nicer body now than I had when I was on your earth.

presented to us. On the evening of the 27th of March, in circle, I saked the question—Will we get a written communication this evening? A spirit answered—"Yes; sing." We all } ined in singing the beau full hymn—

"We will join with the saints at the beautiful

the beau itm nyma—

"We will join with the saints at the beautiful river."

I was standing with my hands closed, resting on two chairs, on which were seated a lady and gentleman, when all of a sudden my hands were both; involuntarily opened and closed with a light pressed paper in each. I remarked to those present that there was something place in each of my hands and then closed; again my left hand was opened, and another, apparently heavier and stifter paper, was put in that hand and closed. I kept my hands closed that hand and closed. I kept my hands closed that hand and closed. I kept my hands closed that hand and closed. I kept my hands closed that hand and closed. I kept my hands closed that hand and closed. I kept my hands closed that hand and closed. I kept my hands closed that hand and closed. I kept my hands closed that hand my close was regularly closed. At this moment a partit spoke and said, "Good evening, Doctor, I am such great kindseew, I never said a bad word or sweer since. Of the communications you have necived, one is for you and the other is for Dr. Shew, and the third is Patrick's picture. I thought I would save ye therefore the suppersance of a frame on it," "There was the appearance of a frame on it." "There was the appearance of a frame on it." "There was the appearance of a frame on it." "There was the appearance of a frame on it." "There was the appearance of a frame on it." "There was the appearance of a frame on it." "There was the appearance of a frame on it." "There was the appearance of a frame on it." "There was the appearance of a frame on it." "There was the appearance of a frame on it." "There was the appearance of a frame on it." "The communication, Dector, othe medium what is in it." Before qu'ing you the contents to hat he has inquantity had

conar U. S. note, a one dollar, fifty cent, twenty-five cent, a ten cent note and f ur pennies. The twenty-five and ten cent note were tornas P.t-rick said-in all there was \$0, \$0. The paper money was wrapped in several leaves of the Bible from Joshus fifth to the eleventh chapters. The pennies, comb and all were wrapped up in the handkerchief which Mad-Patrick's name worked with red thread, all of which was very wet, saturated with dirty water and river sand, and from appearance had evidently been lying in the sand and water for a long time. It came in through the open-window and fell on Mr. Peter Soyder's hand. He kept it until the close of the circle. I have the paper money and-peanies in my poteession now. On the Saturday evening following, the 0.h inst, sitting in circle at Mrs. Hopkins, we were toold to open the wandow and sing a hymn low. The window opened. The soldcame the two-other dirty with river a before all; the othe tied tight at both

to an old fence and open lose Indians jumped the fence several hundred yards down stopped, looked all around, the while, when he, apparent-passed himself on a flat rock

I am a friend of Universal Progress

MISSOURI.

GOD.

ay J. L. SUTRERLAND.

I am the first and, the last,
-The beginning shad the end.

I am the signs that are past
And all the future signs blend

In me; the cternial day
Yet remains forewer by
Yet remains forewer
With its bright and va
I am it and it is ma.

Time-and eternity
Are the pulses of my heart,
Of my being but a 'part.

When the moveling stear, together Sang, the munic of the spheres, The mist that started forever, Tell upon some resolutions which we have a started forever, and the starte colestial hymm, it was that they and the anthem of the angels As it with the orbe of light. Blends and mingles day and night, is my volce through them resounding is my litte in all abounding.

ls my lite in all abounding.

In the sun that's in the heavens,
In the planets as they fly,
In each distant isminary,
In each distant isminary,
In an in them—was before them,
All ther lights and all their glory
And the university of the sure sky,
I am in them—the before them,
All ther lights and all their glory
And the university of the sure sky,
I am in them and is the
Humblest of humanity.

Humblest of humanity.

I was with the fluman race
in its earliest infasicy,
As it strongried up apace
Through the desers and the sea.
As it reaches even higher
Through a widerness of woe.
I am in the cloud and fire;
A cloud by day, a fire by night,
Will lead you forward in the right
Yes, Ill'lead you by the hand,
Till you reach the promised land.

Till you reach the promised land.

No sorrow that you ever know,—
anguish and no misery,
and the word that we will as you;

No fears or darkness nave you kno
No tempetation's subtle power,
No organization's subtle power,
No organization from the con
The least dregs have awallowed up.
mi ny our misery,
or, anguished soul, I feel for thee.

Poor, angulahed soil, I feel for thee.
Though I'm in the universe
Of placets, sone and stars,
Though in nature's primal corse
Of goorance and yars,
Though in nature's primal corse
Of goorance and yars,
To go and yars,
To go and yars,
To yars,
To

### Original Essays.

FACTS.

BY WM. S. PARMETOCK.

All things that exist, whether mineral, vegetable, sainal or spiritual, have certain qualities which has recognizable by one or more of our senses, clines when in a natural or somnambulic condition, and it is the God-principle; by the portion of God in everything, that embled our senses to recognize them: If this principle; were not in them, they could not exist.

Everything, therefore, is only perfect in proportion to the simous of God's attributes in them, and as everything but God is changeable, it follows, that nothing is stable or absolutely perfect, but the great 1 ax.

and as everything but God is changeable, it follows that nothing is stable or absolutely perfect, but the great I as.

Everything holds or sustains both an absolute or a relative position is nature; shootate, as it is a person or thing endowed with a certain nature, having peculiar qualities or portions of the Great Spirit, or the God principle in them. and relative, as they are a part of the universe.

Our senses recognize that thines, persons and spirits exist, and yet, as the sense are not perfect, seld only as much so as the God-principle, within them warrants, they cannot recognize beyond their capacity, and only in accordance with certain laws; therefore are we endowed with several differently organized senses, so that one may correct the short comings of the other, or act in accordance with laws which are not adapted to the other. As an example:

If we plunge a straight rod half way into water, it will appear crooked to the eye, because the eye is not adapted to the laws of refraction, while the touch or feeling is, for it can feel the rod to by straight. So, also, the sense of lound cannot distinguish, and thus, also, the sense of hearing, taste and small, may reciprocally correct, or be adapted to laws wated the other are not. This being so, it does not follow that because the eye cannot see the tro distribut when the plunged half way into the mell, may reciprocally correct, or be adapted as which the others are not. This being so, not follow that because the eye cannot see of straight when plunged half way into the cannot be the cannot be the cannot be considered in the cannot be considered to contain laws, and so resconding to certain laws, and so resconding to certain laws and so recember the claims the highest adjains peak, and when seconded its pinnecks, let him lesp loto the cannot be contain laws, there is a positive up and a too.

militar to the same laws as maker, and hose of a physical and moreal nature. This is, fast, according to the laws of li-g of the monthly of the spirit of God law, and in he is because of the spirit of God law, and in he is be portion or not, in or satisfactions, as is to portion or not, in or is the spending and quality of the or satisfaction of the spirit of the or satisfaction of the spirit of the or satisfaction of the same law is the spirit of the same law is the same spirit of t

Himself?

The physical eye, when in a seconsembulic section, reveals incie that the estiral eye cannot compas, for it not only peers the the most secret recesses of the natural world, but it shoe meants late the regions of aptrimat existence, and there sees the condition, insultades and glory of those who have gone before, but as the recess there observed, and the spirits econ, etc., are all liable to change, what is seen case only be positive in regard to certain laws, and relative or negative to others, but they are also fate in both cases, and although their conditions, etc., may change, they were facts that existed, and under other conditions, do so still.

viable to the natural eye, may be so to the clairroyant eye, and reason, in this case, be forced to
admit the fact that they do exist.

The fact, too, that deed, circumstances or eventa,
(although ages may have passed since they took
place), are stamped or photographed throm the
whalever has existed or transpired, is never lost
or erased from the skroil of eiteritist, and as the
water reflects the sky, so does the spiritual part of
matter reflect all that was, and which the clairroyant eye can see at any time, ay more, and
strange as it, may seem, the sones of touch or
sensation of hearing, taste as a smell, all aid in the
recognition, where one or all their capabilities are
required to make the same complete.

Heason, therefore, may are all their capabilities are
required to make the same complete.

If we go back to first principles, there is but one
integer, and that is God, all other things are but
fractious of the same, combined with matter.

In numbers, one and one are two ones, and when
added, are called two, etc. Two grains of corn
are two ones, if you grind them together you
make meal, and not one homogeneous grain, our
them to the same of the same grain of
corn, which according to others,
do so still.

Light is spiritualized matter, and as long as it is

taken mos a minor practice of the cortain laws or conditions, existed as facts, and according to others,
Light is applicatified matter, and as long as it is
composed of a certain number of colors, it remains light, but as it is quickely absorbed by matter, or readily decomposed, its constituents or colors having peculiar qualities and strong affinities,
may again unite in different proportions, and as
these combinations ray from the produced.
But the particles of matter thus formed are no infinitesimal that an age might elapse before one
would be able to recognise the products, yet they
crist, and however small, are still facts in embryo.
There are positive and negative forces or attractions and repulsions in nature. Take the negative
away, and you destroy the positive, he he signified
well and the continuation of the consequently existence is a positive fact.

One magnet may make an endless number of
others without destroying the nature or lessening
the quantity in the original. Magnetiam, there
fore, is a quality outside of the magnet, and you
perfect thought must be), of God, who is a principle outside of matter, Omnipotent, Omnicoleut,
and Omnipresent, the only absolute and unchangeable tact, whether in the past, the present or he
future.

In this age of progress—so profife with reforms, and prophic of a bester condition of bumanity,—it might not be amin, by calling attention to point than far not touched upon by the
reformatory spirit of the day, to array the hosts
of progress against antiquated structures still
remaining among us, as tapers of darkness only,
where the polytitual sun of the nineteenth century
ought to akine in the felisses of its glory; as
stumbling-blocks in the highway of humanity,
and as bestions in the battlements of a morbid
conservation. And while we hereby in wite the
friends of progress to look around, rearchingly,
and bring before the people other bornes that
ought to be obsolete, among us, we begin leave
here to present the immorpristy of the nomaniclature applied to the days of the week and to
the months of our year-and of a modification by
names in harmony with the light and living
apirt of to-day, and conductive to the further and
easier development of progressive humanity.

and its name, as to not in opposition. There of its time, sefficial to three of a Empire with its littical and hygienic staff from merely coloristics, and from the did not see that the sefficial section is the sefficial section.

be, we do not feel like blaiming the ecclesiastical actors in that drams—although, through many conturied humanity may have softered thereby, positively and negatively; they undoubtedly acted up to their highest knowledge, or to their belief and policy view.

But, in order to come directly to our purpose, let us examine what light and what moral benefit, if any, the peoples derive from those ancient.

There is January—How many know or care anything about Janua, the double-laced god? and, if they did, of what benefit? A name, obscure, and not conveying any idea or vitality to the mind and action of the people, stands smong us destitute of life, a corpee, dead as a mere mile-stone on the year's highway.

ture of life, a corpos, dead as a mere mile-stone on the year's highway.

February—a name sprung from the same root as febra, fever—indicative of the month where in the Ancient Romans colevraged their "Februar" by expurging from these—physical systems the malaritous elements that, during their laudingence in winter habits, had accumulated and other is a would have "Course to the mouth of the contract of the mouth of the course of the course

haptism that helped to keep the mation in vigor, and mainly prepared for the warfares, initiated by the month of More, the god of war. As far as the name of March conveys any ideq, it must be detrimental to true civilization and, to "universal brotherhood." To what extent this very name has contributed toward the keeping up of the spirit of wangling and warfare, nationally, sectionally, socially and personally—to what extent this action and the seeping up of the spirit of wangling and warfare, nationally, sectionally, socially and personally—to what extent it has acted antagonistic to that noble Christ principle, we must leave to each reader to judge for himself. But most certainly, we need no stiemius in that direction—our social system has been reared and magnatismed, on the basis of selfath warfare, and, wherever some bone is becoming visible among us, we flock enarlingly around it, and my hand must be against all, for all hands are against me. Oh, ye who glory in the name of Christ! is that Roman warfare, the warfare you feel called upon to inculcate? Is that the warfare for which he came to bring the "sword!" Take up his sword: gight the holy battles for truth and right against the antagonistic, warlike spirit of our "civilized" society, and thrust from the should-behaven of our calender the demon name of war, that by that sword you may conque the Roman sword and war-spirit, and achieve the spirit of peace and universal social brotherhood! April.—From the Homan opering, to open—the month in which Italy opened her buds, and labored to dress in foliage of green, and beautify with flowery ornaments, her groves, her hills and dales. This apeliation, however beautiful and appropriate to litary and its latitude, is also dumb and mystic to other nations and tongues, and not appropriate to more northern or southern lands, where this "opening" of Nature night naturally ake place months later or earlier, while in the southern hemisphere the budding and opening of the verdure is going on between September and Novembe

ler, while in the southern hemisphere the budding and opening of the verdure is going on between September and November.

May—"What a beautiful name!" It is well that it speaks to our hearts would that it spoke to the general understanding likewise! It is the name of a Boman goddeas. Is the name it self a beauty? Might not its linguistic relation to the dear name of ma (mater), mother, carry with it down the stream of time, though unconscious to us, some filial feeling, while Nature, in its tresh beauty Might not its name to the name, and thus to us makes that name dear and beautiful? But other names might be the absorbents of an equal amount of glory from a surrounding Nature, so acityle beautiful, and address our minds as well as our hearts.

Juns—The month of Juno, the goddeas: does this name convey any idea' to our age? She is dead to us, while "Juno's bird" is vainly stalking abroad in our parks and elewhere, unfolding the brilliancy of her plumage, and by her shricking wolce revealing the hardness, the inharmonious condition of her real being, somewhat symbolic door social state.

July—Julius Charr, the renowned Romanhiefain, even had be finned! been the originator of the calendar that bears his name, might deem it proper sow to replace also he name by another,—the name of a blood warrior by that of a moral warrior, a peace maker.

August—Augustus, the first Roman emperor. Notwithstanding the anti republican character of its bearer, the name is an august word in our language, and might have had some moral bear-

August—Augustus, the first Roman emperor. Notwithstanding the anti-republican character of its bearer, the name is an august word in our language, and might have had some moral bearing; but, being, as it is, in the company of so meany 'now obsecter personages, we have not become accustoned, while wandering through time toward, and when reaching this month, to view it in any moral way and make of it, perhaps, some moral application. Thus, of what benefit to us is "Julius" Gerar or "Augustus?" These names, however great indexs of the Romans, are until for a pince among the leaders or leading principles of this and coming ages. Not the dead more can move the nations onward and upward, — a must be done by the liviar present!

roting searchly, two by the seventh of the seventh of the seventh the select the seventh the pinth, is the senth mouth sa, is their original calendar, had serical discrepancy; for, as the god heir great implier, their year continuous seventh of the seventh of t

The phrase which bend this article figured promisestly in certain resulting of the south, our index to be south, or make the same property of the south, or minded religiousies funcied that may and ambiguous sayings of the Ball, the gories of a nouthern confedence were distinctly shadowed forth; and hence, "The Confedency in myophety," because a fruit-ind thems of biblical arrumentation and learn.

Contectacy in proposey. Decases a frastlal theses of biblical sigmestation and learnsel-consense, by once carnett advocates of "The
lost cause."

There were, however, many propheries which
related to the south, and her ill started struggle
for independence, but they belong to this dispensation, and may be found in the spiritual
illerature of Enday,—one of which, many of
your magier, doubties, reasember, that gives
in a tracke lecture by Jund Pardeer, and publihold first. I believe, in Partridges' byferfield
Index would believe the partridges' byferfield
Index first. I believe, in Partridges' byferfield
Index first. I believe, in the partridges' byferfield
Index first. I believe, in the partridges' byferfield
Index first. I believe, in the partridges first. I believe, in the partridges first.
Index first. I believe, in the partridges first. I believe first.
Index first. I believe first.
Index first. I believe first. I believe fin the best first.
Index first. I believe first.
Index first. I be

in the agent course, indeed, a greater curse the black, yet who are untallite by which the effected; yea, to the great ery name of Spirituatism coach, and to whom the on, its miracies, its deep arvelous literature, the oduct of the agen, are all a fountain; yet the radiant e in charge the destinies this, are enabled to undeal the benighted in regard to this spirace, therefore, content or errs, with a love that a charity that "a effected habor and wait for the labor and wait for the truths as manifested it returns as manifested it.

For this the scraphins in glory wait, As once to greet Mestah, manger-born.

### Voices from the People.

SAUMAMENTO, CAL.—G. W. Holt with cooper maper, and believe that it is a vita present sear. The Spiritualistic ideally taking root in Sacressinato, for we institute the season of the se

CENTRE CREEK, MO.

the devil, and that you were a child of that same personse."

She looked thoughtful, and said:

"Well, ma, maybe I'd better call it the Lyceum Sabbath School."

remarkable cases, I cannor say unas unos wo-WEST LAFAYETTE, OHIO.—Joseph S. writes.—Can you not prompt spiritual med to call upon me we-sp passing on our R. R., partake of my hospitality as long as suits' convenience. West LaFayette is a station so Pittaburg, Ginchatti, aga St. Louis R. E.

Wm. Fletcher writes.—By the kindne brother, living in Warren Co., Ind., I have the JOURNAL on trial for three months is now out, and I like it so well that I is it for one year.

SNAKE LAKE RANCH CAL -D W He

#### A CASE OF DIRECT WRITING.

Piritualism in England—trange Experi-

From the (England) Medium and Daybreak.

From the (England) Medjandand Daybreak.

The seangs took place at the house of Mr. Everitt, 26, Penton Street, on the evening of Monday, April 11. There was a full tircle. Mr. Peebles, Mr. Maurice, Mr. and Mrs. Taylor, Mr. Mylne (from India), Mr. Soott, &c., were present. Mediums: Mrs. Everitt, Mrs. Burns, and Mr. Shepard. The sitters having been arranged, the circle farmonized, and the room darkened, the spirit. John Watt. Spoke in the sudble voice, telling several members, of the circle to laugh and talk, but cautioning the medium for the voice manifestation (Mrs. Everitt) to "keep cyclict," as her speaking interfered with the spirit's power or producing the sudble voice, telling several members, of the circle to laugh and talk, but cautioning the medium for the voice manifestation (Mrs. Everitt) to "keep cyclict," as her speaking interfered with the spirit spower or producing the sudble voice to the substitution of the voice manifestation (Mrs. Everitt) to "keep cyclic and from the producing the sudble voice to the spirit spower of the producing the sudble voice to the spirit of the producing the spirit was again seen near to Mr. Taylor (see Mentum No. 1), and Mr. Peebles was started by a genule female voice cless-to his ear. At the same time the seed, genericed an exquisite female figure standing by him. This spirit has been seen several times in the vicinity of Mr. Peebles, and she was at once recognized as the spirit. "Josephiae" (see Mentum No. 2). While these various manifestations were in full operation, a curious ticking sound, as with a pencil, was heard on the saper which lay on the table, and the remark passed round that the spirits were engaged in making a drawing. When the sounds stopped, the light was struck, and the sitters were astonished to find the following paragraph closely written with pencil on one side of a sheet of apper. The time occupied in giving this writing was estimated at tiventy seconds, or less. We give the matter thus written, hazarding no opinion as to its merits, of which o

The identity of the Salem of Melchisedek with e Jerusalem of Sacred History has been denastrated by a close, critical analysis of the saages in which the circumstance are alluded; and it has been further shown to be highly obable that this partiarch was identical—not to Shem, as has been sometimes assessed.

read it. I will sty assigned to the influence is not disturbed.

The paper was but slightly handled, so that is conditions might not be broken; and again as light was put out to receive the continuation the message. After a short time the peculiar ching sounds were again heard, and their connunctor was timed as accurately as possible, of it was estimate; that he whole time occupilly in giving both messages, was about forty-conds. Here we give the second piece of cirit writing:

in giving both messages, was about fortyda. Here we give the second plece. of
writing:
ill give you a little history. You can asin the truth of it if you like to take the
lee. Queen Melisiands was the eldest daughelse. Queen Melisiands was the eldest daughBaldwin II., King of, Jerusalem, who was
we to Balwin Duborg. Count of Odessa,
rother of Godfrey of Boulogne, first King
rosalem, and himself the second. On the
of Baldwin III, his only child and helress,
indis, married Foulkes d'Anjou, and condher kingdom into her husband's family
tili30. Now you have the date to go from
having no male helr, the kingdom went to
m Sybilla, who gave it to her scond husgun, who maded it wore ruccessivity to four
horse, the second have the control of Montferrat.
Queen's daughter, Isabella, conveyed the
mother to the Empsion, Frederick II.; from her
mother and and a last to Queen Mary a daughy the first Courad, Marquis of Montferrat.
Queen's daughter, Isabella, conveyed the
mother Empsion, Frederick II.; from her
mother to the House of Sicily by Charles, Councon and allow, her by the first Count,
was transio the House of Sicily by Oharles, Counticks, Prince of Anuloch. There were many
claimants to the throne of Jerusalem: but
ight one by lisseal inheritance is victor
and, the present King of Sardisis, who
to the indispublic representative of the
t Kings of Ragland. If Garlbald would w and of the Princess Mary, daughter of ricks, Prince of Anticot. There were many hismants to the throne of Jerusalem; but the present King of Sardinia, who other independent of the Italian of Sardinia, who other independent of Sardinia, who other independent of Sardinia, who other independent of Sardinian of Sardin

rapper, the circle was again constituted.
Watt "again spoke in librandible voice, id a very interesting conversation on a of topics with lift. Riyine, and others of cle. The seeing mediums, lifts. Burns . Bhepard, saw as Indian spirit magnetic. Peobles for his health. One curious culd not be omitted. Before "John manifested, a motio was seen by lifts on the wall, I is moouning and the extra cultimate the conting and the extra cultimate the conting and the extra cultimate the conting and insatclistaterial yibrations were experissional, so of a brive engine in action, which were follow-the spirit's voice amounting his pres-

acription of how the writing is done, given by the spirits. These wonderful phenomens inpress the spectator with a profound conviction the genuineness of the manifestations, and the great power which advanced spirits exercise over material conditions. In this case deception was impossible. The paper and penall say on the table in a dark room; the table was surrounded by sitters, the medium, Mrs. Exertit, occupying the end, with some one close to each hand. After the first writing was given it was keenly scrutinized. The second message was wrist-a on the other side of the sheet of paper and on examination it was identified as the same sheet, and containing on one side the writing which was produced in the first instance.

The originals lie at our office for the inspection of the public.

THE SUNDAY CONFERENCES.

Last Sunday the Conference at the Cavendials Rooms was opened by Mr. Harper; subject, "Spiriusalism in relation to social life." It was a very wide subject, but he devoted himself to one section of it; the elevation of woman, who holds such an important position in relationation of the progress of society, especially in the matter of morals. Mr. Harper said the genuine method of courtehip has yet to be discovered, As it is carried on to day it is impossible for lovers of section of the progress of society, especially in the matter of each other. By the application of psychogenery people can take atock of the phrenological peculiarities, and further developments and sendencies can be pour time developments will yet become a useful institution in siding men sind women to choose anitable companions for life. Marriage is a soul union, and the neaser that the various elements of the souls of the two apportinate, the more firm and happy will the marriage be.

Mr Harper then referred to the great sad important question of maternity, and considered the souls of the two apportinate, the more firm and happy will the mother that the future destiny of the child is goulded. The psychologic inpressions of the mother make indelbible characteristics in the child which no amount of reasoning or training can obligate. The speaker narrated a case which courted at Hallfax. A child was born deficient of nuclee on the arms and legs, the hands deformed, and the mouth plocked wide

have every one blundering along on his own account.

Mr. Blash said that women got into the colleges in America, and prepared themselves as lawyer, doctors, or ministers, equal with man. Spiritualism, by showing the relations between mind and matter, could confer many practical benefits on individuals and society.

Mr Peebles said our platform is as wide as human wants and deep as human needs. The spiritual man is the real man, and is made up from the etherialized parts of the physical body. Whatever affocts the physical body affects the spiritual body, whether taken as food or imbibed in any physical or mental form. The marks and experiences of life are carried into the spirit world at ceath, and form the basis of individual existence—happiness or the opposite. All men are born, and all men die equally rich as regards property, and whatever a man accumulates beyond what he can use is a weight to drag him down. The miser takes with him into the spiritual word his grasping disposition, but none of his property. Spiritualism inculcated the sentiment of numan brotherhood, and asked the question, "What shall I do to help my brother?" If society was so regulated, that all would have a means of supplying their wants, then crime, as affecting property, would cases,

iritualist, D. B. Be

m Journ:—Believing that a few Forcet City night interest some of dem. I herowith send you a few ition. I found many warm friends under of the faithful here, true, pritualists, who have nobly un-

firsted the firems them falling that A day, an hour of virtnous liberty, is to work a whole eleminy of bondage. In first, D. B. Berniett, M. He own express, under the first of the season under the first of the unknown foot, but to humanity and the Spirit World, on which overly flundage a menting or a circle convenes. Mr. E. Smith its a transe medium, who gives marked evidence of spirit owners, who gives marked evidence of spirit owners, who gives marked evidence of spirit owners, and the season of the

noble battle for truit !

I am meeting with good success here,—healing the sick—many remarkable cures, by a pure and effectual method,—isying-on of hands.

Mrs. Davis, of Rochester, N. Y., one of our most most reliable trance mediums, foretold that I should meet with a physician in the West, with whom I would associate in healing. As predicted, I have entered into partnership with the renowned East Indian physician, Dr. Servetus Watkyns, late of Europe, who for several years traveled with the learned Holoo bealer, Kajah Reximon Roy, who had the gitt of healing, making many astounding cures.

#### NEW YORK.

DEAR JOURNAL: In the early days of the RELIGIO - PHILOSOPHICAL JOURNAL, I was favored sufficiently with its weekly issue to become acquainted with she humane aim and object of its generous, noble editor, on his embarking on the troubled water by a kinder and less vindictive bprit than worn-out orthodoxy had known of, or was wont to call up from the deeps of its ignorance, to quell the sea sickening rollings of the old hulk, now so generally regarded as unseaworthy by competent judges.

I soon began to cherish hopeful anticipations

few weeks. I feel no desire or use for either optim or the antidote at this time, and consider myself cured. I seem to be transported into a new and more delightful splate of existence than I have known for a series of past years. I find beauties, enjoyments and endearments where, under the abnormalities I was suffering. I saw nothing to cheer my despondency. The elements that surround me all impart a new inspiration and present a changed aspect. I am, stimulated into the xercise of a new ambition, and, finally, "old things seem passed away, and all things are become new."

In consideration of the fact that, during the two last cecturies, the medical faculty have exhausted their skill in the search for a remedy for the horrible sufferings from the optium habit, without prefense of success, I may well allude to the discovery of Dr. C as standing pre-emi-nent among modern discoveries. In the fields of herapentics and materia medica.

While at Laporte, to visit the doctor, I saw

or otherwise.

If the foregoing details of opium cure induce any unbappy victim to seek relief by the easy process of regeneration I am now enjoying, or should the unfaithated be put on their guard against the insidious seductions by which the habit is formed, I will have received a satisfactory regulation my pains.

Bluff Point, Yates Coupty, N. Y. April 25th, 1870.

#### Eruth Stranger Than Siction



## A WONDERFUL BOOK!

STRANGE REVELATIONS BY PAUL AND JUDAS concerning their lives and intercourse with desire and his apostles, given through ALERANGER SNYTH, MEDICK, of Philadelphia, by the spirits taking possession of kin about one iour in every twenty-fore, when, issurping all

The last support strander conduct of the Apostle John, Judias retires from the company; the return.

Josus arrested, and for for formal strander, their game was up; fisher for followers of dereased; their game was up; fisher for followers the control the great trial; the witnesses and judges; exciting scenes and incidents. Another pressons apprehended and brought into court; nine counts in the indetenent,

SEXE ANVIE.

The inagnificent Palace and Fortress of Autonia, built by fierral the treat; the great hall of estat. Pointions Plates; Thierine Cavar. Herod Antipos course to the City indeals there is already the trial and that a severe of the course of the seven.

received in the affecting piece and the affecting piece with the own son to ignoration conting. Hen at his own son to ignorate death; the cross A Rada (on late, too plate). Service XXX.

Another scene, The shades of light, it hades over described. Paul and on cancillation of middle spot, by a boar of middle had a go on time?

I will be a supported to the control of the control of middle had a go on time?

I will approache. The freedom judgery presented, and either in well-and side of the control of the control

cover of this remarkable book.

EVEN EXEL.

Final communication of Smil to Alexander Smith,
from these strange and startifiar revelations
over given, which will be read with interacting revelations
over given, which will be read with interacting thereor.
The book remains 193 pages of closely principled matter,
and in macilia, and for sale at this office. Price \$1.50.

bottop if course.

Andress. S. S. JONES. P. South Clark Street, Chicago III.

Notice of the second of the se

piled- of course inst.

SESS XVII.

The bounded gate the largest of nine which more enmance to the four of fench, built of Confution, types,
highery feet high hy severny feet while, covered unshooth
dies with good plates. Juny gains admission and gets
to another dispute, and good comes of it.

SESS XVIII.

SESS XV

A PLEASANT DIVERSION.

In which Paul communicates under matters of interest to his medium, Alexander Smyth, of Philadelphia.

SENSE XX.

Marha meets Jesus and informs him of the death of her fasher Lazarus. They hateen to the house of supriming the strange things that occurred there, and whus said of them. The priests excited by the stories adout concertning the straige transaction. Another sermon and another argument in which the priests are confounded.

Afonter sermon and any Another sermon and any exercise are confounded.

\*\*EXE XXI.\*\*

The woman cauty in adultery, her arrest; the demonston, trial and triump; her arrest the demonston, trial and triump.

Cosby turns up again: his afflictions and how he is relieved. A gay and festive gent, up to all manner of tricks.

### HEDGED IN.

BY

ELIZABETH STUART PMELPS.

AUTHOR OF "GATES ASAR."

'Unly Reaven means Crowned, not Yanquishe anys, 'Yorgiven!"

"Most like our Lord are they who bear,
Like him long with the sinning."

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CHICAGO JUNE 4. 1870.

## Beligio-Bhilosophical Zournal.

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8.8. Jours, 149 Sours CLARE STREET; CH

The ore the Sinners of Society—Ellen Grey and Era

—The Orthodos God too busy in "numbering" our
hairs and noticing the sparrows, to assist her and
her child—Wonderful visitation of Providence.—
Mary Gladdone—"It is almost Morning nost."

She is crying; the tears glisten in her eyes, moisten her cheeks, and they reflect the untold agony of the heart. She feels lorsely, and and disconsolate. The while-winged messenger, Death, she would welcome to her side, but he comes not. She yearns to die; to leave the scene; and suffering of earth, believing that a better. High await her. By her side is a fittle child with fixen hair, eyes brilliant with innocence, while on her faitures there shines for the effects of hunger and cold. The goother examines her store of food,—only a-crust of bread left for her and her darling child, and it is now Saturday night, and she has no money. She looks out of the garret wirdow and witnesses the display of wealth on the street below. She hears the pattering feet and cherry voice of those who know no want. Poor soul! A level in the layof towerty! Why this, O God! Poyerty here,—gim, ghastly poverty, while across the way resides a millionaire, and he fares sumptuously every day. But poor Ellen and her little child, living in the city of New York, were suffering from hunger, and he felt not the yearnings of her mind. What would she do when the morrow comes, when the bright rays of the sun shines in her window, showing the grim outlines of powerty and wretchedness? She, cries,—the tears, how they flow! Her bosom swells with emotions of love for her little Eva, and she bends over and kisees her pale cheeks as she lies on a pallet of straw. She kisees her forehead,—she moistens it with tears. She kisees her cheeks which were once tinged with the rosy hues of health, and in her angulah abe kneels and prays. Reader, did you ever see a mother kneeling by the side of two she health,—by the side of her hungry smacisted child,—there is grandeur in it. By the side of Eva she hnelt,—by the side of her hungry smacisted child,—there is grandeur in it. By the side of the was manificated. She prayed to God who made the beautiful Garden of Eden with its flowers, murmaring streams, snarkling founts, and flowers and three she her cheeks of he

sel of bread to ap sease her hunger, felt keenly her situativa, and she could not stop praying. She prayed to God, to Jesus Christ, to her spirit father and mother, to the pure and good of heaven, to glance at her little Eve, and send her manna, qualla, a crust of bread,—anything to last over the morrow. She rose from her knees. She glanced at the window still, it was still vacant. 'She looked at the rough table, but nothing was on it. She seemed to think that her prayers would be answered, and she was greatly disappinted to find no food furalshed in compliance with her request. Her heart almost bursting with agony, she looked at her darling Eve, so fatigued and hungry that she had fallen into a sound sleep, and then she knell in prayer again. With one hand resting on the forehead of Eve, and the other pointing heavenward, she sent forth the beauties of her soul, white-winged messengers of love, to the realms above, hoping they would touch the tender feelings of God or Jesus, inducing one to send her something to nourish their familshing bodies. She prayed long and fervently, but again her prayers are not answered. Oh, poor struggling womant you love your child, and how earnest in your efforts to save her. She has but one dry crust left. Her prayers were not answered. Eve awsker and eats the last morsel, and with hunger only half satisted, cries for more. The mother prays again; she presses her child to her hoson; she showers kisses upon her; she since a since nestice close to the bosom of the mother arms, they weep themselves to sleep. It was a sweet sleep to the child, to the little cherub, as she nestice close to the bosom of the mother like a dew-drop in a flower. This was a grand cene, well worthy of being represented in letters of gold on the glittering canvest. Did any grand? Well, have it so, for there is grandeur in squalid poverty. That mother's love was grand, beautiful indeed. Thus did the mother and child elsep, and the mother dreamed of sparkling fountains, table covered with lururies, rooms finel Keligio-Thilosophical Journal like of such dops in severe. The was grands excess, well worthy doing represented in great power of the part of th

can just breathe, the pulse is very weak; and soon the child is dead. But the mother still hugs it 4.5 her bosom, still presses it to her heart, and in her louliness, she sheds no tears five lays her child on the pallet of straw, and lying down by its side, she clasps it to her bosom, and falls into a gentle slumber, and dreams that she sees her Eva in the arms of, an angel surrounded by a beyr, of little children, and as he gazes on the scene in dream land, she presses still closer to her bosom the lifeers form. Her child is now connected with different sur roundings, and is happy; not familabed with hunger, or cramped with the hand of disease. The mother awakens, to gaze again upon the material form of her darling child, and to winces her destructive work. She seems conten'ed, even in her misery—satisfied that her child is dead, for she had seen its split in the arms of an angel.

And was the mother a criminal, an outcast, a hideous monater, for poisoning her only child and sending its spirit prematurely to the Summer Lud? Yes, the world calls her acriminal; but though her hands are stained with the life blood of her child, they are as white as smow; though she administered the death-mosenger, still her real character is as noble and unsultied as an angel, and we see nothing but purity tigging in her yelas and sparkling in her features. She was a mother, and loved her child. She had made shirts for twelve and 's-half conts spleed, she had sold her "virtue" to support her child she so dearly loved, yet she was pure. She had clasped to her bosom a loathoome debauchee, that when might gain a hivelihood, and live; she had stirven gadiast verty obstacle, and in her sjo, she was pure she had clasped to her bosom a loathoome of the midhigh hamp at work, and drove the brilliancy of her eye away, and caused the roy hue of health to depart; she was pure as she bent over the midhighs hamp at work, and drove the brilliancy of her eye away, and caused the roy hue of health to depart; she was pure she entered the fatal dos

even in her prostitution,—pure when she clasped to her bosom the debauches, that she might gain the crust of bread that had been refused her by society,—pure when she administered the fatal does to her child,—pure when she committed suicide. Society is the criminal. Those women who refused her their love and sympathy are the prostitutes. Thus we find that one half of all the criminals in the land are innocent, while society, opulent society, bloated aristocracy, the "upper tenn," are the guilty party.

How many young women have descended in the scale of crime, sunk in the festering pools of prostitution, and because, having sinned once,—been schood, perhaps,—those women who "have never sinned," turn the cold shoulder to them, frown upon them, spura them from their doors, apit upon them, spura them from their doors, apit upon them, reville them and point the dongs of contempt at them, who ene kind word would have saved the erring ones, and enabled them to live and bloss the world. The young lady whose nature is sensi ive and kind, whose heart is overflawing with love and goodness, and through whose whose being there courses the purset sympathy, is too apt to be too conding, and she sins, while one whose nature is differently constituted, treads the path of virtue, but extends the finger of soorn at her fallen sister. The latter is really the prostitute, the sinner, and she, if any, should have the finger of soorn pointed at her, instead of her erring sister. There is purity in the dens of prost ultion; it is only temporarily covered with a dark cloud that envelops its brilliancy. Perhaps in the outcast, who resolves to this den by the finger of soorn pointed at her by the "virtuous" woman of society. That woman who frowns up not the prostitute,—who reprosches in titter terms the down-trodden,—who gathers to phe songer she can rise in the scale of existence. The interest of the sound is a purity in the soulce of the prostitute, who reprosches in titter terms the forms, there were the result of the prostitute, who

I've been celled and I must go. My strength is ebbing away fast, and by the day neek I sell by dead I'm not sorry," sae continued slowly, as if talking to herself: "my life has been a bitter, bitter struggle, and I want rest. Bu; oh G d1" she cried, starting to her feet and walking up and down the room, wringing her hands, "why should he be the one to call me? He rained me; he stole me away from happy Stamford, and made a wretched strumpet of me. He left me all alone with my dead child in the big city, and laughed at my prayers and tears. I heard he was dead long ag —shot himself down Suth —not I felt Gol had averaged me. But no, not he has haunted me when dead as when alive. Curse hint curse him g werl star. And now he takes my life. Curse him tourse him in hell forever: "She hisseed those last words through her teeth with terrible emphasis, and sank on the s7a panning and exhaused.

"I left her tor a short time and procured two of my medical friends, and returned to the room."

The remainder of the particulars connected with the girl's death are gathered from the physicians who attended her. They stated that they found the patient in a state of extreme lassitude on pheir arrival.

She seemed processed with the ides that her death was approaching, and it was evident that she considered she had a supernatural intimation of the fact. She had been called, she frequently said, and know the must go. "We could detect no specific aliment, and treated her as we considered best to allay nearvour and mental excitement, and to support the physical strength. On Monday and Thursday she seemed better, but on Priday alarming and most singular sympt my were developed.

It appears that on this evening, when the two doctors vis. ted Sarah together, they found the young man. Henry, in the evening when the two doctors vis. ted Sarah together, they found the young man. Henry, in the evening when the two doctors vis. ted Sarah together, they found the young man. Henry, in the evening when the two doctors vis. ted Sarah together, th

He hesitated, and finally she continued:

"This poor boy, doctors, won't believe me when I tell him I shall die to-night at 12 o'cloid."

Henry was weeping, and she said to him:

"Ware you food of me, really?—fond of will hiese you for your kindness and love to me.

But continued to talk rationally and affectionately to her young friend until about 10 o'clock, when ahe closed her eyes and appeared to sleep.

Sibe continued to talk rationally and affectionstely to her young friend until about 10 o'clock,
when ahe closed her eyes and appeared to
aleep.

The night was one unusually sultry and warm
for April, and between 11 and 12 o'clock a thunder storm broke over the city. Sarah had continued silent for over an bour, and except the
whisperiog conversation of the three men the
room had been quiet. A crash of thunder which
shook the building startled her, and she saddenly sat up in bed. The physicians state that
they approached and found her trembling violentity. Size caught hold of the arm of Dr.—
saying. You are a good, strong, braye man r.
can't you save had, Why should a poor girl
like me be persectified in this way? I have bees
sufficing all my life, and now I am dying at the
bidding of this dark, stern man. On! save me,
to clock of awe me, for Good hinself has given me
ap

As she spoke, the clutched the doctor's arm
with desperation, and a leastful carnetases was
expressed in her lace. The young man Henry,
at this time, overcome by the some, left the
room. Sarah did not notice his departure, butcommon to talk wildly at some coming peril.
All at once, when the doctors were endeavoring to compose her and nuduce her to his down,
alse turned her face toward the coor and uttered
a piercing shrick. In a moment ash had become a raying m aniac. Her eyes were fixed on
the door as if they saw some terrible object
there.

"So you've c me," she said; "you've come,
James Lennox, to complete your work. But
I've got frende now. I am no longer at your
control. Oh, how I hate you, you bad, wicked,
bloody-minded man! You ruined me body and
soul, but now I'm free. Keep off, you Cd'ulliain."

As she spoke she sprang out of bed and ranbehind the physicians, shuddering and muter-

aoul, but now I'm free. Keep oft, you d-d yillain."

As she spoke she sprang out of bed and ran behind the physicians, shuddering and muttering to herselt. They put their arms round her and litted her into tae bed again. She resisted like a wild beast, and seemed to think herself struggling with a deadly foe. She heapped imprecations on the head of her hamiting persection, and defied him in despersite terms, also alluding incoherently to scores in her past like. For more than haif an hour she remained in this way, and then auddenly became quiet and seemingly composed. Her opes closeo, and she seemed saicep. Her breathing became regular, but very low and faint, and her pulse lell alarmingly. In a little time she opened her eyes, and looking upon her attendants, smiled sweetly. She muttered something, and one of the occors beart down, and says se heard the words. "It's almost morning now."

They were the last words of Sarah Gladstone, for me in minutes afterwards she was dwad—and the clock was striking twelve.

This most excellent medium still holds for at the Circle Rooms of the RELIGIO-PHILOSO at the Circle Rooms of the RELE.

ICAL JOURNAL Office, giving un
tion to her many patrons. She p
tions during the regular business is
and holds public circles on Monda

Wednesday evenings. The m customed to attend upon physical manifesta On Wednesday evening last, while the me tations were in progre the audience please air complied with, a spi the controlling spirit "Maud" kept up a constant couverastion with the sufficience; while
others were still playing upon, and carrying
musical instruments around the room. While
all this was transpiring, the medium was being
held by two of the most attention was being
held by two of the most attention persons in
the audience, who could not escape the conclusion, that real, tangible, lies spirits were present; spirits that they could not see and hear, at
least, if they could not see; and thus many who
had never thought of spiritualities and spirits,
only to class them with the humburg of the age,
have been brought from the darkness of the
Circle Room, to the light of the divisie treth of
spirit communion, and have been placed upon
the great highway of spiritual life and progress,
which will lead them ownerd and upward forever and ever. That such mediume as life, is,
may become more numerous, is a boon which
the progressive propin of this spin are hoping
for, in behalf of the fainbeling millions which
now sit in wome than heathen derknikes.

#### THE BEALING ART.

Vonderful Ourse by the POSITIVE and NEGA-TIVE Forces in Nature.—Distance Annihilated.— Mrs. A. H. Robinson as a Healer.

Mrs. A. H. Robinson as a Healer.

No phase of the manifestation of spirit power, either in ancient or modern times, has attracted more attention, or been more beneficial in its results, than that of the healing of the slock. Among the most remarkable of the so-called uniracles performed by the Nazarene, was the causing the blind to see, the lame to walk, the deaf to hear, and those suffering from all types of diseases to be restored to health. These cures were performed not only in the presence of the diseased, but at remote places, far away from Jesus, the mediumistic healer. His followers did the same thing, and those who were to come after them were promised greater gifts than those which he performed. Under the present outpouring of spirit power, those promises are daily being fulfilled, as thousands can testify.

Eminent phys'cians who loved the healing art, while in this life, but who have passed to the spirit place, are still engaged in the same noble work, with increased powers of an hundred fold—

The Collision and, negative forces in nature

and the work, with increased powers of an hun-rade fold—
The positive and negative forces in nature
parted from spirit-life, through healing mediums,
in a most astonishing manner. Oures are ofteninstantaneous,—at other times gradual, but sure,
—both from the touch of the medium, when
convenient, or from the application to the invaid of a positive or negative element, as the case
requires, imparted through proper methods,
though thousands of miles from the medium
whose body and mind are used by the controlling
spirit prescribing.

This phase of mediumablp may be rare at this
time, but will soon be as common as other phases

This phase of mediumship may be rare at the time, but will soop be as common as other phases with which Spiritualists are now familiar. We have already entered upon a new and glorious dispensation. One of this class of mediums has been recently developed, and most surprising curse are daily being performed through her mediumship. Her psychometrical powers are so acute as to be able to diagnose diseases most accurately on sight of the patient; and she can, generally, do the same thing by the simple touch of a lock of the sick person's hair, sent by letter. Yet, as the object to be attained is the most certain and speedy restoration to perfect health of all patients, the controlling spirits who precribe through her mediumship, desire the very best facilities for quickly accomplishing that object, rather than to gratify lide curiosity. To that end, those writing for prescriptions should state the age, sex, leading symptoms of the disease, and abyut what length of time the patient has been shipted,—enclosing in the letter a lock of the sick person's hair. Although this medium has possossed a diversity of mediumstic gifts of a remarkable phase has been developed most perfectly since passing through a severe and protracted stchuse, for nearly twelve months' duration, during all of which time, her gipardian spirits, as well as spirits through other mediums, have stated that she would be restored to health and to a much higher and more perfect and useful phase of mediumship than she had ever attained to before her illness; all of which has been verified with remarkable accuracy. Her spiri guides now direct her to advertise these powers to the world, with the assurance that in all curable cases the treatment will be most certain to governmediate relief.

In most cases one prescription will be sufficients. See advertisement and terms in another but will soon be as common as other phases which Spiritualists are now familiar. We

nost cases one prescription will be suffi See advertisement and terms in another

EM Every phase of disease which ficah is heir to yields to the positive and aegative treatment. Call upon, or address, Mrs. A. H. Robinson, No. 148 Fourth Avenue, Chicago, Illinois.

## THE MC FARLAND-RICHARDSON CASE.

THE Mc FARLAND-RICHARDSON

CASE.

The New Fork Independent has spoken forth boldly in regard to this case which has attracted so much attention throughout the country. Should the same sentiment be found in a Spiritual paper, it would be regarded as the organ of the Free Lovars, but essanting from the plastic mind of Theodore Tilton, it will receive compendation, no doubt, from many who otherwise would condemn it. He says: "The horrible case is a new illustration of the folly and wick-edness of that semi-superstitious sentiment which, in the name of maintaining the sanctity of marriage, by compelling the life-long union of two persons, either of whom finds such a union to be loathcome, degrading and unboly. There is no divine, and there ought to be no human law, to compel the continuous, is nothing better than a legalized prostitution. 'Whom God that joined together'—that, and that only, is the divine law of marriage. Anything short of that is abomination. To chain two human beings fast to each other's side, against the perpetual protest of galled and wounded human nature, is an offence at which angels weep. The great, indifferent public have no right to may, either on the basis of any statute law, or go the deeper basis of any popular sentimentage on the still desper basis of any supposed religious tenet, that tany two individuals, man and woman, shall live, together as humband and wife, against the inward protest of their own individual scale. Derived from whatever source, based on whatever foundation, sanctified by whatever tradition, such a legalized tyranny is unworthy of a Christian civilisation, shamefully perverse the fundamental teachings of Christianity, and destroys the mercel claim of religion to the reverence of mankind."

T. Harrison and E. W. Tullidge, of feets
Utab—citizer of the Morenon Tribune, gave
til hat week. They are opposed to Brigham
and his policy, and their efforts signings
til have a telling effect.

#### THE SUPPRACE CONVENTION

During the past week, the "Women's Suff-rage Convention of the Northwestern Franchise Association" has been in session in this city in Farwell Hall. Among the distinguished laddee present, were Susan B. Anthony, Phebe Cozreo, of St. Louis, Mrs. Lity Peckam, Addie L. Bal-lou, Nettie M. Pease, Lizzie Boynton, and about twenty-dive citys light of various magnitudes.

twenty-five other lights of various magnitudes.

There seemed to be but little interest mani There seemed to be but little interest manifested in the proceedings, not over three hundred being present each swening. We regret this, for we anticipated that much good would be accomplished by the action of this convention. Probably the experiences of this, will make a success of the next. If Susan B. Authony will persist in putting forward that eccentric George Francis Train, to disgust those who attend these conventions, she must expect that soon the better portion of the community will treat with contempt any meeting that she is expected to ter portion of the community will treat with contempt any meeting that she is expected to attend. The convention closed with a speech from him, the crowd leaving as he indulged in his incoherent, erratic remarks.

#### MORMONISM-A REVIVAL.

"A Morman revival is, at present, in progress, about fitteen miles from New Albany, Indiana, in the church of the Christian denomination, which the trustees have given the latter-day saints the privelege of using. This church is located about three miles from New Providence, Clark county. The meetings are conducted by a Mormon-evangelist from Salt Lake, and it is said he is creating an intense excitement. Already fifteen, persons have given in their adhesion to the Mormon church, and the revival progresses without abatement. The entire family of six persons has jained the church, and will shortly leave for Salt Lake. So great is the excitement that farmers are stopping their plows in the fields, to attend the meetings. What the end will be, it is hard to determine, but, in the meantime, many converts are being made to the Mormon fault."—Excipane.

The elder in question is a powerful psychologist, and has succeeded in controlling many of the good people of New Albany

Parties making remittances to this office, should be very careful to state explicitly what is wanted, and when the remittance is for the Juunnal, whether to for a new subcription, otherwise the paper may be duplicated to the same party, when it was intended for are newal.

the same party, were newal.

Mijtakes will be cheerfully corrected, and any one discovering any mistake, will confer a favor by advising us of it without delay. Always give post office address, including the state. Scarcely a day passes that we do not receive letters with the omission of the state.

She is decidedly sharp. It would be well for precoclous youth to let her alone, for she is as quick at repartee as the lightening is to flash. It is said 'that during a lecture delivered by her in Kansas, a precoclous youth in her audience cried out: "Are you the Mary that had a little lamb?" "No," was the ready reply, "but your mother had a little jackars."

The last we heard of this lady, she was under arrest at New Orleans, for appearing on the streets in a short dress.

#### N. W. BRUCE, OF LOCKPORT, N. J.

N. W. BRUCK, OF LOCKPORT, N. J.

A healing medium of goof powers, called
upon us while en route for Naperville and other
towns in this stats. To our knowledge, Dr.
Bruce has performed many extraordinary cures
through his magnetup owers. We recommend
him to the sick, wherever he may go, as one
who will be likely to give them relief.

We have numerous questions on file, from our subscribers, who request an answer thereto. All of them will be answered in the Jounnal in due time.

We shall commence next week, another new story, by W. D. Reichner, entitled, "Estrange-ment," Companion to "Magdalena."

The Davenport Gasette, of a recent date taken that no less than torry persons had been colsoned in Lowa within a tortnight, from est-ng wild parentps, and elx cases had resulted

### Bersonal and Bocal.

Mrs J. M. Wilcoxson, who has been spending the winter and apring in the South, has just returned to this city, in good spirits, though some what care-worn, on account of her protracted inhome. She has done a good work for the cause of reform in the South, sent sunshine into many inquiring minds and gained for herself many laurels. She meets with success wherever she lectures.

Mrs. Addie L. Ballou has been in attendance during the past week at the Woman's Sifrings Convention in this city. She has just returned from her Western tour, where she has been stirring up old orthedoxy, and giving tests of spirit presence by her powerful clairvoyant powers. Success has crowned her efforts, offen receiving from Sity to one hundred dollars for one week's service, showby her powerful clair-oyant powers. Success has crowned her efforts, often receiving from fitty to one hundred dollars for one week's service, showing that her labors are appreciated. A severe at tack of sickness has prevented her from answering the letters of her correspondents. Having recover, she starte Wesiward again, and will visi Minascota. After the 15th of June, letters to her can be addressed to St. Paul, during the remainded of the month.

Dr. W. Persons, the healer, is now Hot Springs, Ark.

Hot Springs, Ark.
This SHAPER is the name of a next little paper, just sairoff at Luke Mith, Wh. by M. M. Tomey, and is devoted to the Spiritual Pailosophy. We wish it shanshant success. It is problem is controlly, at thirty come a year, or hour copies so use address for cond-caller.

### Zhiladelphia Bepartment.

ST. .... 2. T. CHILD, M. D

Subscription will be received, and papers may be obtained at wholesale or retail, at 624 Race street, Philadelphia,

#### MEAVEN.

It has been said that there is no myth, tradi-tion or superstition that has not in it some foun-dation of truth. Like the trunks of old trees, the stumps and ganair roots, they may be weath-er beaten and scarred, and burned by fire so as to be very unsightly, still they have been beauti-ful trees with green foliage and glowing life be-neath whose shade man has found shelter and protection.

protection.

Men have pictured heaven a place of rest. The toil worn slave, man with his heavy burdens, woman with her unappreciated also, each bending beneath the hard weight of toil, have hoped that heaven would be for them a place of rest. The indoient and the tyramical (and these are often one), have faucied it must be a place of service, where continued songs and praises might feel the approbativeness of God as these had done for them here.

The gorgeous orientalist has pictured heaven as a city built with jewels, preclous stores and paved with gold. Others, as a magnificent hargm, where iturity, each and even licentious ness might be enjoyed. The poet and musician looks forward to a peals m where poetry and song, abound.

The philosopher will have a cold intellectual

abound.

The philosopher will have a cold intellectual heaven, without emition, where all, can be equared and measured by science and matnematics.

neaven, without en stoo, warer an, can oeneaven, without en stoo, warer and matematics.

The sude savage sees a heaven in a happyhunting ground, where with his faithful dog and
his cance, he shall realize an advance upon the
highest pleasures of his earthly existence.

Indeed, this is the key to beaven, an advance
on your present happiness, in whatever condition you may be. The most absurd idea of
heaven, is that presented by certain theologians
in which we are to experience strict change, to
lose all our friends and associations, and be made
eternally happy by being made over 1 to some
body else. The locality of heaven has been a
speculation in all ages and generally an exceedingly wague our. The token that it is shore us
coronomic and the strict was a fatplane. In our solar system, there is no up nor
down, nor can we find any convenient locality
for heaven. Mankind finding a ome places more
combortable than others, have concluded heaven
must be a place.

It rehisted for Solritualism to analyze all

for neaven. Stansing moning some places more comfortable than others, have concluded heaven must be a place.

It remissed for Spiritualism to analyze all these views, and gathering the truth out of all of them, going forth on the wings of intuition into the realms of soul-life, build up a true and appreciative idea of heaven.

Pirst, then, heaven is a place of rest,—not of absolute diffeness, but of appropriate lab.r, properly distributed and performed so as to produce happiness by the tuntion of its accomplishments. In this manner, labor unfolds the soul and becomes true worship. Second,—those who fancy heaven to be a place in which service is rendered to God, have lorgotten that important decisration of Jesus, "Insamuch as ye old it unto the least of these, my brethren, ye did it unto me." Here is the true secret of service in heaven,—not loud sounding, empty praises to the Great I Am, but true loving service \( \frac{1}{2} \) the week and erring ones who need to coulse up nearer to Him.

Third,—the goresous beauty and splendor of

Him.

Third,—the gorgeous beauty and splendor of the orientalists can only be realized in neaven, when the true love of the beautiful, implanted by the Ail-Father in the human soul, is unforded, and reflects its pictures as living panorames, over and around the soul.

So of poetry, music and philosophy,—they are to be subjective realities, reflected from soul to soul.

are to be subjective transfer, and to soul.

The Indians happy hunting ground is but a reflex of has mind, more natural than most of the ideas of heaven, and especially does it-ilius trate the ideas of an advance upon the pleasures of earth. The highest and purest pleasures which we realize here, are those which fluw out from a harmoniously unfolded and well balanced body and mind.

The theological lides of a total change new accordance of the contract of th

which we realize here, are those which flow out from a harmonhously unfolded and well balanced body and mind.

The theological tides of a total change never had any life in it, and we can find no analogy for it. It is a rotteh-ringus, growing from a corrupt human soil, and, like a cancerous timor, has no lite of its own, and only tends to embitter that upon which it grows.

The tides of a locality for heaven, also springs from human ignorance and corruption, which may be a supplied to the springs from human ignorance and corruption, which may be a supplied to the springs from human ignorance and corruption, which motioned the sense of set away from itself. It has no toundation in truth,—tever had and never can have. Heaven is a state or condition, and not a locality. It flows an naturally out of in dividual harmony in a human being as light flows from the sun, or love from God. It is just as natural and appropriate on earth as in any of the spheres of after-like.

This world with all its pomp and glory, can seither give it not take it away. One of the most stupendances folias of the sharm of the spheres of after-like.

This world with all its pomp and glory, can seither give it not take it away. One of the most stupendances folias of the sharm of the sharm of the stupendances folias of the sharm of the st

#### Statistical Begartment.

tt. Be eareful and gre the corre

Lectures: "Two, by Prof. Williams.

Mediums: "Two. -A. H. Medes. eleivroyant trancepeaker; and V. T. Hill, healing and impressional.

Churches: "Two, Profesterian and Baytist. Methodists
use the Baytist Church.

Reported by Simmons Micheser.

Names—Elizabeth Garretson, Rachael Mercer, John Micheser, and Simmons Micheser, and Simmons Micheser, and Simmons Mediums—Three—Ma ilchener.

Mediume:—Three.—M. A. Cain, and self and wife,—
eeing and writing.
Churches:—Probyterian and Methodist; about equal
numbers, but latier very weak.

Reported by T. Woodraff.
Number of Spiritualists: Two.
Names: Elizabeth Woodraff, and T. Woodraff.
Recarted by T. Woodraff.
Spiritualists: Two.
Number of Spiritualists: Two.
Number of Spiritualists: Two.
Number Necon and wife.

Raported by J. Woodruff, Number of Spiritualists: Str. Names: Mr. Teublood, wife and mother, G. E. Gusty, on-in-law and wife.

son-in-iaw and wife.

Roported by J. Woodruff.

Number of Spiritualists: "Bree.

Names: Thomison and wife, and Dr. Newlin.

The poople here are equiring nate the true [billosophy of immo. failty. The churches have bee growed adding the control of the control of

Bottant, Dane Co. Wis.
motor of depiritualities -Boven.
musi. — I. Shandoor need wife, J. and L. Benno,
musi. — I. Shandoor need wife, J. and L. Benno,
musi. — I. Shandoor, one of the Bayes, and one by
ditumes. — West. Mark. Mark. ta ma: -Two; Mrs Hoyf and Mrs. C. M. Martin, im-, healing and physical. less: -One United Brethren, very week, and one most numerous

Whon, Mediums:—Mrs. S. White, writing and seeing. See rai the sparially developed of Second phases. Chuscher:—Four in number.—Methodist, Congr guiden-al, Catholic and Episcope. Methodist and Episcopation most numerous. But itself-bels trambles and begies to totter. By the light the furths of Spiritanium present to their darkness and most madings. Ones will be the full these.

#### Obituary.

Gone with the angels.

"Passed over," from Weston Missouri, of scarlet-faver, on the lith of Februar, 1870 little Charlie, aged 28 montes: also, on Feb. 1986, 1870, intell. Louis aged 3 days: only sons of our brother and slater Dr. L. and Mary Grasmuck.

May the light you have tried to cast over the pathway of others, Brother and sletter, be refected upon your own, in swees communion with your own little angel Charlie.

Charlee.
BANNER OF LIGHT please copy. A. L. Ballon.

Passed to the eigenan fields of the beautiful Summer Land, May 50th, Ches. H. Dolph, aged 35 years. Lingering between hope and fear for six months, with consumption, he came home to die with mother, sixer and hotter. The sugale heard his prayer, and at the going down of the sax, in accordance with his desiry, he spirit took its right to its new home, fully conceined to the change, and happy with the thought that he managed the control of the change, and happy with the thought that he managed the creating of June 1 and the control of June 1 and the control of June 2 and the contr Dr. W. D. Blain

#### married.

In accordance with the rites of the RELIGIO-PHILO-OPHICAL SOCIETY, in Chicago, May 26th, by Dr. W. D. Blain, Jara M. Grany, M. D., of Secramento, Cali-ornis, to Mrs. Many L. Cuntres, M. D., of Chicago. D, Bu

In this city, by H F. Gardner, Esq., Mr. Dariel, W. Cabernoz to Mr.: Awasda F. Messill, both of Boston. On May-day, at the Pavillon, by H. P. Gardner, Esq., Solomon W. Jawelt, of California, to Many L. Allen, of Beston.

#### Mediums In Chicago.

#### MRS. A. M. ROBINSON AS A MEALING MEDIUM

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## TEST AND PHYSICAL MEDIUM.

Mrs. S. M. Sawyer.

ILLE of New York.] is now stopping at the Ecception Roces of the Religio-Philosophical Publishing House, 160, 197 & 198 to . 1887, the Roces & Dear House, 180, 197 & 198 to . 1887, the Roces & Dear House, 180, 197 & 198 to . 1887, the search will hold exacce with all who sincerely desire communion with spirit rirends, all who sincerely desire communion with spirit rirends, but we have the search of the se

Mrs. Sawyer is one of the most remarkable mediums o he present age. Her phase of physical manifestations neludes the simple rap, loud and distinct, the iron ring fast, the playingon extinged instruments, toned bells, the plano, (closed,) all keeplag excellent tane. Also the shak ing of hands by spirits with friends, and holding, on to the same until the spirit's hand satirely dissolves and disappears; and speaking, viading and laughing by spirits, in audible voices, without the sid of the medium's lips. Tying and unique of the medium, moving of tan-mine that the side of the medium, moving of tan-

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is general, sid to the outcast in particular, I am promptd by a love of justice, as well as by the desire to aroune
women to that self secretion, that eaff-justice which will
learny justice from others."

tasure justice from other."

"As I gasco, and as I listened, there came a pale bipaproved and as all states.

Even diled with larid light:

Her body bent with sicknes, her lone heart heavyladen;
Her body bent with sicknes, her lone heart heavyladen;
Her day had been the night:

First wept the angle self-thus smilled the angel gladif,
And caught the maiden madly rushing through the

Open door:

open door:
And I heard a chorus swelling.
Grand beyond a mortal's telling.
ter, sister, thou art pure, thou art sinks

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### BY HUDSON TUTTLE.

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INVOCATION.

Oh, Thou, the source of never failing light, life and inspiration, we invoke Thy presence in our midst this night. Thou who didst open the yes of the secret of oil; Thou who didst unroll the scroll of destiny to his illuminated sight; Thou who wast the God of the armies when they went forth to defend the right; Thou hast been the might of the victor; Thou hast been the strength of the weak. In Thy might and inspiration, the frail ones of earth have become strong; the martyrs have borne their crosses, as Thou art the crown. The frail, the humble the ignorant have seen sight through Thee. We know Thines arm is not shortened, nor has Thy love failed. We sak Thee, then, to fill this place with Thy presence, and to pour the light of Thy countenance upon us, and as Thou art the unquenchable sun of that darkness that has appread over the earth, as Thou art the star-beam and the sullight for them; Oh, be the Light of the thick darkness that is in our hearts, and our eyes,—to light us through this earth of ours to the immortal glory of the land whose sun shall know no setting.

LECTURE.

The street of th

work of these two, and see if they be sufficient for man here below.

That you may the better comprehend the full value of that which is entitled philosophy. I mive you now briefly to review the most famed teachers of this system; those who are even now cited fin the schools and colleges, as being the inventors of the nobjest system; of philosophy. We do not point you back to those remote days, when you were unable to find by the most vigorous researches in history, whoere the real founders or the existing systems. But we call your attention to the very writings of philosophers, inscribed by the hands of the mage at the most vigorial production of the sages themselves. Take for instance the writings of Pythagoras, Tounded upon the most exact revealments of science and connecting the whole universe in one grand mathematical system—mapping it out and proclaiming it to be defined and governed by estraial law.

What knowledge can acrosed this, which was presented to the eyes of Pythagoras, who intuitively foreas and perceived precisely that grand scheme of law pervading all portions of the universe, which it has cost us two thousand years to discover.

scile us to human destiny, and even numericae.

Beddes them, there was Zeno the stoic, Epures the measuries, each one prevening for his fashion some phase of philosophy and ration achievant to record the man to his desiry, and enable him to bear life's burdens with rup philosophical cascient. These here been any other philosophart in Greece, and every pa has presented on with their claims to ration down to to-day, when the program of marking give us once power seaso of tuiting the oble superstructure of life's harmonial philosophic monthly and the season of tuiting the

Now, the only falling, if falling there can pos-sibly exist in philosophy, may he found in its-fanatical application to life. One of the great-questioness are passessed discourse is to test the working of that which is presented to us in the form of the cloi ministry, and how we propose form of the cloi ministry, and how we propose to lay fewer the law conserving the new mini-try. We have pleased at the various forms that may entit in chapter distribution, and we now yould light we use show these final hash appeared that, are moving among a series

Many philosophers in the middle ages in Ger-any, amongst these we would rank Spinosamany, amongst these we would rank Solnosa—
this man was a great philosopher. In one of
his commentaries on a work published in his
time, he says that when men were weary of the
everlasting cries of martyrdom that went forth
from the people under the influence of the persecution for religion and the inquisition, a number of -philosophical mes retired from the
troubled battle of life and its condicts, into the
depths of the ancient forests, and founded a socletynear Bohenia, where they determined to
teach and practice the noblest ethics revealed by
philosophy.

Oh. Thou, the source of never failing light, life and inspiration, we invoke Thy present of the arcine in noblest this revealed by the error of the reserved of the armine was the God of the armine were not the terror of the through the error of the terror of the through the terror that never the terror of the through the terror of the armine when they went forth to defend the right; Thou hast been the might of the wider; Thou hast been the might of the wider; Thou hast been the might of the weak. In Thy might and inspiration, the frail ones of earth have been sight through Thea. We know Thise sarus is not shortened, nor has Thy love failed. We sake Thee, then, to fill this place with Thy presence, and to pour the light of Thy countenance upon on, and as Thou of Thy countenance upon as and as the sunling of them. Oh, be her light of Thy countenance upon as and as the sunling of the sarth of our to the immortal glory of the land whose, sun shall know no setting.

Ever one familiar with the Jowish acriptures will remember the significant wition of the valley of dry bones unfolded to the prophet is a sunling of the phone whose her will be the sunling the through the sunling of the sundance of the same of the seed for the sunling of the sundance of the sunling of the sundance of

sets the wails of angulas. They pointed to the disciples of Epicurus and bade him drink pleasure. Beyond this the philosophese had nothing to offer.

Again, there came to him another, an old man bending with toll, thread-bare and patched were his garmenta,—leve and eastered were the hairs which frosted his wrink ed brow. He told them in head once she are a separated on the hairs which frosted his wrink ed brow. He told them in down and swept him far out to sea, and left him without an anchor or compass. He asked what should the very poor do? His back was bent with toll; his feeble hands could no longer labor; his dim eyes could not see; his care could not hear; his fainting powers ould not support him. He saked of the philosophers to point him to a home of rest, the means of life, and again the Stotes, the Epicureans, the Platonists, and the Pytagorians, poured forth doctrines, He saked for bread, and received wis dom. He saked for rest, and they told him of mathematical schemes, and how the framework thereof was supported by invisible forces, and he pleaded for counsel and suppathy, for kind irlands and strong arms to help him on the few mices of life, that weary pligrinased that he must yet tread. But philosophy had nothing for him.

S fill another helpless case assailed the philosophers,—two little children spheared before them. They concluded the exceptional cases that had already presented themselves, were too worn, too throughly backneyed with life burdens to receive philosophy; but the plan. Fair specimens these, which might, perhaps, be the means of founding fresh sects, and so they dollar the children spheared before the describers of the subject of study in this wise institution; the subject of the country of the philosophers failed to soothe them on the head of the philosophers failed to soothe them, and away into the describer which they went too ther, and placed under different forms of tution. But also when this attempt was made, the philosophers failed to soothe them, and away into the describer

rality by which they practically prove which we call virtue, justice, kindness, charity and all those sweet and pure and wholescome graces which are resolved into the one word morality. We question of these, what have you to give us by way of founding a new ministry. Again, we invite you to consult the teachings of the pure immorials.

which are resolved into the one word morniny. We question of these, what have you to give us by way of founding a new ministry. Again, we invite you to consult the teachings of the pure immortals.

Strange as it may appear, we find no body of people so well able to answer this by practice as the seculars, the rationalists and the atheist. Whether we look over the ground of this nineteenth century, or go back to the past and count up, we most commonly find that the persons who profess this species of negatism to the popular religion, are most commonly amonogine most of the common of the popular religion, are most commonly amonogine most moral of the civilized communities. Let us offer you some explanation. Take the disciples of Fourier or of Mr. Owen, granted on the personal contract of the common of the personal contract of the personal contract of the common of the personal contract of the personal contract of the past of the principles. They were always faithful and are so still. They were among the best in the land, full of zeal and folelity. We spoke this morning of the Ionoclears; here are some of the noblest, kindest, bravest, and most useful citizens of Great. Britain. It is so everywhere. You turn your eyes over this continent, and you will find no exception. William Howett gives an account of a community in the south of France of over one hundred thousand persons in a large district where there was not one single church, a single believer, himself, a devoted Christian,—to use a popular term, which interpreted, signifes a Trinitarian, and a believer in the vicarious stonement; yet this gentleman represented them as truthful and honest, and very practical. He said that there had not been for the last thirty years a single minister of religion who has been able to obtain a congregation in this district. He mentions that in another district, in the north of Germany, the honest means and man.

than a strong recommendation that they should be practiced in the formation of decent observations for the cause of the common people. Monsieur Martin, in his very elaborate history, assures as that those that surrounded the Grand Lama of Thibet, have no realizing sense of the after-life, beyond the communitor with ancestry,—that which we call bpirtualism, in its eternal form.

He says that for a thousand years the Chinese have been seculars, and in that period they have not advanced one step in progress, and up to to-day they practice the same arts, the same science, the same spend of the same and trample that they practiced a thousand years sgo. One of these is eminently to despise woman and trample her under foot, because she is not developed, because she does not take her rank. It is considered a misfortune when a female child is born, all the neighboring families are called to rejoice at the birth of a lord of the world.

The total absence of progress, the total absence of progress.

in the garments of degradation. When a male child is born, all the neighboring families are called to rejoice at the birth of a lord of the world.

The total absence of progress, the total absence of vital life, the ban of fatalism, which disregards all life, and sustains the constant repetition of crmber, speaks very badly for this system, as a whole.

We will take an instance nearer home. There were once three very great physicians, cultured gentlemen. Their names were Marat, Robespiers and Danton. They were not sensualists or acoffers like French inquisitors. They were simply teachers of good morals. When the French people were taxed beyond their power to bear, when this had out into the heart of the nation, the rigid arm turned and became lord of its tyrant. When beaust the eart of the vittous Girondist, the French nation rose against their tyrannical leaders, these men were not known, they were simply very moral men; they talked moral decirines; they practiced them, and the day chine when the first revolutionist of France fall mader the lashes of the still more revolutionary party, and the Jacobines had their day. At their sheed stood Marat, Danton and Robespierrs,—the men had been known cally as good citizens, cultured gantlemen. They were the leaders of the famel field Marat, Danton and Robespierrs,—the men had been known cally as good citizens, cultured gantlemen. They were the leaders of the famel field Marat, Danton and Robespierrs,—the men had been known cally as good citizens, cultured gantlemen. They were the leaders of the famel field Marat, Danton and Robespierrs,—the men had been known cally as good citizens, cultured gantlemen. They were the leaders of the famel field Marat, and the day that could dispuse the passes of the men that caused the bills of every church to be to the most brutal manascent. These were the men that caused the bills of every church to be to the most brutal manascent. These were the men that caused the bills of every church to be to the most blood of the country of the st scaffold where he was to decree appearance. "No, I channel. This meanest shall be nothing." Such men. It was not morality It was not the teachings of virtues that dripped their labels follow men. It was the able mercy, of low make Francio one great of the state of the mercy, of low make Francio can great rivers ran blood, its skips it was the absence of the black the morality in this the hereafter.

It was the absence of my which also France. Rear for a good life, that extract transitiony and evanescent transitiony and evanescent.

we see the infidence of man, with clear eye and bold front, able to take his place. We see stronger and mightire, because he is acting from high principle. We see the perpental consequence of virtuous deeds. We see the perpental consequence of virtuous deeds. We see the reward which true philanthropy brings. We see the reward which true philanthropy brings. We see the reward which true philanthropy brings. We see the reward which true philanthropy brings we want to the consequence when we have take away the force of religious principles, when we take away the force of religious principles, when we take away the force of religious principles, when we take away the force of the spirit, when we make them mere machines, and you ment to the principles. Just so long as in their philosophy, they had good moral works, and they assert that virtue is the best policy, try them in the great merchandius of life. Try the whole nation, That which works well for the see hold, they have been also and the force of the rule of life for every individual should be the rule of life for every individual should be the rule of life for every individual should be the rule of life for every individual should be the rule of life for every individual should be the rule of life for every individual should be the rule of life for every individual that makes up the nation. Give me a nation of Atheist, and you give me a nation of which such the such and the elements of life. Thus, I return again in myteasch for the new ministry. I go back to brief moments of life.

Thus, I return again in myteasch for the new ministry. I go back to brief moments of life.

Thus, I return again in myteasch for the new ministry. I go back to ecclesiasticism. It is failure. Its life is without philosophy and will be rejected by the wise scientist. It is a failure. Its life is without philosophy and will be rejected by the wise scientist. It is of no use to prach ecclesiasticism to the philosophy. Give him a marriage of religion with science,—that true, pure and be

science,—that true, pure and beautiful religion which is the science of all life in all its departments.

Give him no ecclesisaticism which does not prove itself by the scientific revealments of God's great scriptures, written and mapped out upon this earth and the universe, which he has made. I find out by this true morality the reason why I should her life's burdens; why I should love my neighbor as myself; why I should realize the interest of the largest and the least of God's creatures, because I see these truths proclaimed in the spheres of eternity; because I shall see the result as I go marching up the heavens, and taking them up the stairway of my life with me; because I shall realize that my life is worth something, though I stand on the guillotine and perceive the forms of the fair and the beautiful mowed down by the hand of violence, like the stocks of corn in autumn. Though all should fail—they may kill my body—I shall live forever. I shall see the results of all my martyrdom. I shall realize the irruits of all my martyrdom. I shall realize the irruits of all my martyrdom. I shall realize the irruits of all my martyrdom. I shall realize the irruits of all my martyrdom. I shall realize the irruits of all my martyrdom. I shall realize the irruits of all my broken and unfalfilled purposes. All the tears and sighs that I have offered up for my fellow men will be gathered up to wait my ship across the beautiful river; all shall be gathered up to wait my ship across the beautiful river; all shall be gathered up to wait my ship across the beautiful river; all shall be gathered to be a shall realize the my my ship across the wait my ship across the beautiful river; all shall be gathered to the my ship across the beautiful river; all shall be gathered to the my ship across the beautiful river; all shall be gathered to the my ship across the shall realize the my ship across the shall real

all my broken and unfulfilled purposes. All the tears and sighs that I have offered up for my fellow men will be gathered up to wait my abip acroes the beautiful river; all shall be gathered up there.

It is worth while for me to institute true morality now. It is not for humanity to day alone, nor yet to morrow, but it is it for that divine humanity that shall face me when I cross that beautiful river. It is for the forms that I have beautiful river. It is for the forms that I have belied out of darkness here. It is for the friends that have gone up out of view, that I have loved, that they have formed for me acode of morale—they shall make me afraid to do wrong. I hear the belis that sounded out the toxin for the death of religion in France. I hear the wild shout of the rabble, the awful cry of the munders, molded and changed into a great rejuicing hymn of praise and halialujah, which sounds down the corridors of immortality, "There is a God. There is one immortal land for my apirit, where I shall hive forever more."

With such a change as this, I have but to find a ministry who shall make room for the belief into practice. I have but to find those who will unite religion and science, and who will bring these down to the daily life and practice of humanity. Who shall make room for the masses in this great scheme? This is the gospel for the great throbbing heart of humanity, for its poor weeping eyes, tor its hunger and thirst and desolution. There is no consolation, when you stand by the side of the open graws, and see-thely of our existence which death has matched. We press near, but who dares speak the word that dooms our like to eternal sorrow.

Philosophy known not how to satisfy us, and religion has failed. You must bring us into the presence of the pure immortals; bring us face to lace with the bright eternal dwellers of the land of the hereafter. Give us proof of these, and we will bow down before your altars. We will have something to live for, comething to the land of the hereafter. Give us proof of

'Tis coming up the steep of time,
And take old world is growing brighter;
We may no: see it dawn sublime,
Yet high hopes-make the heart throb li
We may be sleeping in the ground
When it awakes the world in wonder;
But we have felt it gathering round,
And heard its votes in Bring thunder—
'Tis coming I yes, 'tis coming I

'Tis coming now, the glorious time.
Forstold by seem had sung in story—
For which, when thinking was a crine,
Souls leapt to heaven from confiding or
They passed, nor see like work they were
Nor the crowned hard of centaries
But the live lightness of their thought
And during doubt ofth palse cent's by

reads, empires, systems rot with age, But the great propter ever youthin and it shall write the fitters' page To our humanity more bruthful! The Begintlest theer halt tender cords, To waken at the name of "brother," We shall not speak to sting each of "The coming! pas, "its coming!

The coming I yes, 'the coming!
Out of the light, ye priests, hor fing
Your dark, cold shadow on us longer!
Aside I thou world-wide curse, called King!
The people's step is quicker, stronger.
There's a divinity githin
"That shakes menigrent wheme'er they will it
God works with all, who dare to win.
And the time combit to reveal it—
The coming! Iyes, 'the coming!
Freedon't list tyrants hall they henron—
Yet the our memories live the sleepers; and, though deconsed millione fine! the grave
Dug by deathly facro, red-handed respect,
The world shell part-facever how
To things which mock God's own endenver
'The moreit shell part-facever how
To things which mock God's own endenver
'The moreit shell part-facever how
To things which mock God's own endenver
'The moreit than they wo'd flow,
When, flowers shell wreathle the sword flower.

The coming! yes, 'tie coming!

Fraternity! Love's other name!
Dear, hasten connecting link of being!
Then shall we grasp thy golden dream.
As sonis, full-statured, grow far seeing;
Then shall unfold our better part.
And in our life-cup yield more hone;
Light up with joy the poor munch heart.
And Love's own world with amiles ming! yes, 'tis coming!

The coming! yes, 'tis coming!

Ar, it must come! The tyrant's throne is crumbling, with our hot lears rust. The sword carth's mighty have leant on is cantered, with our heart's blood cro Room! for the men or mind make way! The robber rulers, passe no longer; Is esamot stay the opening day!

The world rolls on, the light grows str. The people's advedt's coming!

BENEDICTION.

BENEDICTION.

May the light of the world guide us through the darkness of thy physical life. May the Prince of Peace make his temple in our hearts. May our aspirations for light, more light, seemore be answered by the inspiration of him who answers prayer with the cry, "There shall be light."

A FRIENDLY WORD:

Letter from Br. J. K . Balley.

BROTHER JONES: It is a long time since I we chatted with your numerous readers, me, however, has rolled on, and progress has erywhere marked the footstep; of its onward

everywhere marked the footsieps of its onward march.
Your patrons have increased, your Journalhas improved, and a wider, more general, sober and intelligent interest for the cause, phenomena and principles it so ably advocates, has expanded into perceptible scivity. Not so much enthusiasm is apparent now, but a decidedly more effective and lasting interest and investigation, by all classes of minds. These signs of healthy rigor are cheering, and give promise of the golden harvest, by and by.

The other journals, published in the interest of our cause, also present improve pages, and evidence of healthy progress and support. The good old Banner of Light maintains its popularity and real merit, by persevering industry and improvement. The Universe, the right paper in the right place, ably conducted and boddy striking out for unpopular, yet most needed, recome the entered present cause in the entered intered intered to the contract of and poddy striking out for unpopular, yet most needed, recome the entered and poddy striking out for unpopular, yet most needed, re-

what potent. It is hard for the sensitive and naturally ambitious soul to be continuously held back, misunderstood, misrepresented, and often maliciously scandalized and abused. This seems to be my lot, to a great extent. All, no doubt, have their troubles and complaints of this nature. Why will humanity sit in judgement upon the intentions and acts of their fellows? None can possibly know of the exact bearing and degree of influences operating upon another in any given case. Practical charity, so little experienced, is a gem which would adorn the brow of each, however exalted or humble in station; whether the station be real, or only apparent. Less effort spent upon personalities, and more upon the principles of our work, would gloriously accelerate the progress thereof. For the past six weeks, I have been very uncomiorably sick; not severely, but annoyingly sick; not completely bed-bound, but so that I could not work in any department. Did your readers know all of the pressure which has borne upon me is the last ten years, they would whoder that cheerfulness could find lodgement in my consciousness. But I beg pardon for this much of infliction.

May all rapidly increase in knowledge, purity.

cheerfulness commissions. But I beg pardon for an infliction.

May all rapidly increase in knowledge, purity, charity and love, and in such material substance as it essential to real needs, and best good, is the only infliction I would enjoin upon any.

Yours for the right and the good,

Dr. J. K. Bailey.

LETTER PROM MRS. G. M. TAEPT.

BROTERS JOHES: The Atlants Free Thought
Society met April 33, 1860, and elected for officers: Dr. Gardner, President; Seth Turner,
Vice President; Mrs G. M. Teff., Secretary;
Charles Flugal, Tressurer. A committee was
appointed to draft a constitution which was
prepared and adopted by vote, April 17th.
I will send pressable and article 9th,—others
relating to official duties.
Wereneas, according to the existing state of
society is the city of Atlants them.

relating to official duties.

WHEREAS, according to the existing size society in the city of Atlanta, there is a sity for an organization to propagate truth encourage a spirit of tolerance on moral religious questions; such necessity arising: the fact that there is not one of our valoration organizations that tolerates any correction organizations that tolerates any Christian organisations that tolerates any on ion at variance with their acctarian creed helief; and there existing an element of socie-that cannot coalesce with any of the existirellejous societies, without statisfying the manhood; we, therefore, associate or marves us der the name of the Free Thought Society toe city of Atlanta, Logan Country, Illiacthat we may promote truth and indepsing manhood.

infide. Decease he cannot believe by fath. I ish these were many more such. He is full of mine great the season of the season of

Our Cog positors have a silenck for Wad & WE has concluded to Se our own ju WE PinD it Quits May 1 - Buchange.

# JUNE 4, 1870 PRICE-LIST OF BOOKS. KS FOR SALE AT THIS OFFICE nat Somnambalism. By Dr. Fahnestock. relation of Departed Spirits among the St , heaver 1,25 16 Orials, by Warren Olane. 30 02 o Brac Lecuring Questions, a Sequel to rails, by A. F. Devis 1,50 20 1 for Testimant. 1,25 16 o Sacred Tradition, by Rev. Orriz Abbot. 50 62 ge of Basses, by Thomas Paier. Cloth. 50 ge of Wasses, Service by Err. C. F. Ororbin ... 15 30 Western Street, Present and Future, by His F. A. Logan. 15 30 Per Street, Present and Future, by His F. A. Logan. 15 30 Per Street, Present and Future, by His F. A. Logan. 15 30 Per Street, Present and Future, by His F. A. Logan. 15 30 Per Street, Present and Future, 15 30 Per Street, Present and Future, 15 30 Per Street, Present and Present Street, Present and Present Street, Pre y Bobert Dals Owen To 2 come, by J. Wm. Yan Hames. (Roth. To 2 come, by J. Wm. Yan Hames. (Roth. To 2 come, by J. Wm. Yan Hames. (Roth. To 2 come, by J. 125 left results. 125 left results. 126 d's Book of all Religious, including spirit er's Test Book by Sobert Coop-Comedian's Lady Heets Professor M Dr. J. W. Pr Anonymous

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directions, or the money refunded.

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Orton, Freparation for curing Tobacco near is genuine.

It will be to use that robacco white using it, and the only also effect resulting from its use will be the reduserion of your proces' a profit or obacco, and yourself freed from a very vile, injurious, and expensive habit.

Ewe hasce Cronse.

From Rev. James S. Finley Lawrenceburg Tennesses.

Lawrenceburg, Tenn., reb., 8, 1879.

This is to certify that I had test obscore for 28 years.
I have many times tried to break off, but here suffered so much from a beary dia. sensetion, and a conspicte present the state of the sensetion of the

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BY..... R. V. WILSON

A Leon to the Chunch.

Whereat, there has existed among us as a church for some months past, considerable /seiting and alarm on account of the attestion given to Spiritualism, by some of our members, it is agreed, see the best course to take in the matter, that if our brethren will now separate themselves from all connection with it, and corefally go forward in their duties as members of the church, we will everick the past, and treat them with the same fellowship and floweship and the same fellowship and tower at this had never happened, himself, we shall feel impelled in such cases, to resort to Gosped discipline, as we cannot frillowship any connection with a system so opposed, in our judgment, to the doctrine of Christ.

Pastor of the First Baptist church at Fox Lake, Dodge Co, Wis.

Mr. JUDD—Dara Str. — In the home of Admin.

Pastor of the First Baptist chur, ha Fox Lake, Dodge Co, Wila.

Ms. JUDD—Dan Sin:—in the hope of doing you good, I write you these few lines, thinking that you may receive any written communication with perhaps more candor and profit than you would a formal conversation. I am told that you would a formal conversation. I am told that you would a formal conversation. I am told that you would a formal conversation. I am told that you would a formal conversation. I am told that you say you will never hear me preach again; and large seems from you, and by one who evidently wanted to believe what you add.

Mow, I do not keep a minute of every word that I say, especially in the heat of discourse. Ferhaps some things have been said that might better have been said in another way, but really, I am not include to say that you marked word to you, and if you hademown my real feelings, you would know that I never indulged in one unkind thoughthoward you. That I have fell grieved and sad at the course you have taken, I freely admit. I would not have been a true ifsed nor a faithful pustor, If I could have fait otherwise. The dear Market is also and the course you have taken, I freely admit. I would not have been a true ifsed nor a faithful pustor, If I could have fait otherwise. The dear Market is now that you conceive on the word, You know that you conselve to be a living of all is the disposition to excess yourself, in what, in your own conceivence, you know is wrong. You know that you cought to be a living, working found one reason for leaving It; yet you are been on justifying yourself. You lay the blame of your course on others, and in doing this, you are very avere on them. To have retused to accept of declammers and explanations, and we charged the property of the pr

The above-speaks for itself. Brother Judd's at able farmer, hence the desire of the Church to hold him. He is frie, however, and in his freedom he is full of Joy. Others in For Lake, Wir., are sharing his Joy, and through God and His spirits, we in fome measure have been instrumental in bringing these two meas cut of the church of error into the living church of God i-the rock clairvoy-ant and mediamistic, through which the world shall come to God.

ant and menismistic, through which the world shall come to God.

Brother Judd's only offense was in the cassing to believe through faith, and entering in through knowledge. He was sorrowini in belief; he is joyous is the possession of knowledge. Before, he lived in the dark waters of theological error; but now his bark is issueched on the swift-flowing stream that them by the through of God, where now his bark is launched on the swift-flowing atream that runs by the throne of God. Steady your bark, brother, by the helm of progress, by the chart of wisdom guiding it, and through the needle of medianship in the compass of spirituality, you will anchor asfely in the harbor of immortal recognition.

all recognition.

All over the land we find souls for our hiré,
precious souls. We love them, and know that
there is more joy in the spheres over one who becomes a Spiritualist, than insety and nine men
and women who join the charches. For ours is as
testeral habitation. Greetings to our brethree in
For Lake. You are very mear to us, for we know
of your trials and tribuistions. Greetings, a. I. Setrave, and head not the scenary, for they that are
with you, are greater than they that are signifer
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#### A Chapter of Facts and Test

A Chapter of Facts and Tests.

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tate. You are very angry. There are before you
have boys.—At slight describing them. "You defend
the larger boy, and are blamed by your neighbors—
they taking sides against you. But you went
to blame. The lessee boy was the aggressor
ou were right."
We were tarrying at the very pleasant home of
stother and fister Garritsens. On the morning
the 3rd, Dr. R. called on Breast in angestful
names asked for a reputition of what we had
eas, observing:

I the lied, Dr. m. casine on my manager and case of the latest of the laser boy, and if my 's an the father of the laser boy, and if my 's an the father of the laser boy, and if my 's an the father of the laser boy, and if my 's an the latest of the latest of the word and the latest of the word of the word of the latest of

"Yes."
"Second, that some one told us, and we related it to you for the purpose of injuring you in this place!

"Now sir; who told us?"
"I don't know. How should i? You claim that aprits told you, which I don't believe a word of, for I have no faith in Spiritualism."
"Now, sir; you are just where I want you, and every word you have uttered is false, and you know it is so. In the first place, we never said that you were to blame; but that you were not to blame, and you could not misunderstand us, hence you have uttered that which is false, for here is Dr. S., who did blame you, and is now here is Dr. S., who did blame you, and is now here to this same sfair, asking why he was to have a star of the same of the same of the was to have a same of the same of the same of the was to have a same of the same of the same of the was to have a same of the same of the same of the way to have a same of the same

here on the same shar, asking why he was to be the common of the same shar, asking why he was to be the same of the same on purpose, for Wison biased me, and not you."

Mr. and Mrs. G. contrased Dr. S.
"Second, in regard to the story retailed by me, as charged by you, I answer that the man who utters it, or says that the statement was second hand from me, that is, that some person in the form told us, and we retailed if, that man, whether you, or say one else, utters that which is not any other person, and as a minister of Goo, you have no right to asspicion your neighbor, or accuse him falsely, and I sam prepared to prove that every statement made by you take morning is incorrect, and every person with whom we have talked are here, and can answer for themselves," and then an appeal was taken to the parties present, and we were sustained.

Man the same appeal was taken to the parties present, and we were sustained.

The same was the same that the parties present, and we were sustained.

The same was the same that the chartest was a minister of the same that the chartest with his order as a minister.

But the shoe pinches in another place with the

later."
But the shoe pinches in another piace with the
Rev. C., and we will point it out by and by.
What about that acceptance?

Richester, N. Y., Dr. Dumont C. Dake, is now associated with the distinguised traveler and oriental physician, Prof. Servetus Walkyns, late of London, England. Dr. Dake has 25hived an unquestioned and unexampled reputation as a healer, in his native country. His associating with the Prof., jit is to be hoped, will enhance his powers as a healer. They are advertised to be at Joliet during June.

#### BLACK LIST.

Who can sail where he for! We learn upon inquiry that he has shandoned his faulty, at Omaro, Win. He owes for this paper since the 7th of January, 1862.

Breagatter we instead to publish the names of every percons who goth in debt for the Jonuara, and tries to get if of paying for it, either by sneaking behind an erthedox post master's notice, or running sway and leaving his family or by any other device. Those who have preclivities for chemising assumpancy publishers will please take acides, we are after them. This warning is intended for none but such as feld that they are included in the content of the meaner of the first world, those who would cheat a printer. We don't believe there is a true Spritualist in the world who would be guilty of so mean an act. Any one receiving this paper must understand distinctly that we are pic pay for it, unless each number is marked F, which were a figs, and if it is not wanted longer, remit arrearages and ask to have it discontinued. Buch person one at a y jume tail how much he is red words, set the time for which the paper has been paid is indicated on each number receiving,—for explanation of which we heading to editoral department on fureth page, under the sub head "Look to our subscriptions."

department on fourth page, under the new new our subscriptions."

We are in serroset about this matter for two good resons at least; first, jestice to self demands, that we should be paid for the JOSUMAN; secondary, jestice to cluber printers—to Spiritanists, and to the public generally, requires that such persons as will be guilty of such most deterable conduct, should be exposed. All who hereafter, no matter by what device, astempt to cheek us out of our just dues, will be about the cluber of the public generally.

#### State-Society Meetings, Conbentions &c

The Wisconsia State Association of Spiritualists, with hold their Fifth Annual Convention at Sparts, Moarce county, Wis., sommencing at 10 a. z. on Friday the 17th of June, 1870, and continue in seasion until Sanday evening, the 18th.

The members of this association of the season of the season

ing, the 19th.

The members of this association consist of delegates chosen by the local organized societies and lydesms. Each organization being entitled to three delegates, and one for every additional ten, over the first treatly members—and "any person may become a member by signing the Convitation."

The 6t. Paul Balroad and other roads, are expected to sell half-fare or excursion tickets, good for five days, from the 16th to the 60th inclusive; when arranged, further notice will be given.

With these prospective incilities, a reneral invitation

ther notice will be given.
With these prospective iscilities, a general invitation
is extended to speakers and mediums, and all who are
interested in the cause of progress and the subject o

By order of the Executive Committee,
J. M. Trowbridge, Sec. S. U. Hamilton, Pres.
Boloit, Wis., May 2, 1870.

### Indiana State Spiritual Associati

The Indians State Spiritual Association, will, in ac ordance with a resolution passed at its last regis ar meet-ag, convens in State convection, at Masonic Hall, in the fitty of Indianapolis, at '0 o'clock, A. M., Frider, June 2,' ad continue its session until Sunday evening, June 30,

vention, is heartly extended.

Freedom of thiogath pertaining to religious subjects a non of the child objects of spiritualism, and when it can be truly said, that people think for themselves, and seek the truth as the natural result of investigation, instead of deriving it from preconceived notions and predetermined promines, we will then have gained one step in the progress of the rose.

It is hoped that as many of our Frends from abroad as

descrable that so many as possibly can, will come. By order of the Encentive Board of the Indiana

SAMUEL MAXWELL, Pros't,

ttest: L. D. WILSON, Sec'y.

N. B. Arrangements will be made for guests, and by addressing the undersigned beforehand, places will be received. A committee will be at the Depot, Friely and Faturday mornings, on the arrival of each twish to conduct visitors and delegates to suitable stopping places.
L. D. WILSON, NO. 1925 East Washington et., Indian-

### Three Baye' Meeting in Stargis.

The Spiritualist friends of progress and free thought will hold their elevanth anniversary meeting at Sturgi on Friday, Saturday, and Sunday, the Yink, a 'the days of June. Emicont speakers from abroad will be in attend

#### Convention.

Convention:

The semi-namual Convention of the State Association of Spiritualists of Minnesets, will be held at Farmington, Dacota Co., Minn., June 24, 25, and 28, 1970.

All Spiritualists throughout the State, are requested to attend. Arrangements have not yet been perfected with the various E. R. companies, for return thetes, afree both we hope to secure the same. Delegates will repair to the Occidental Botel, where they will be met by friends. Hall and entertainment free.

## Pennsylvania State Society of Spiritual-ista.

The Fourth Annual Meeting of this society will be need on Tuesday, the Sixt of June, 1970, at 8 and 8 p. m., at Harmstonjal Hall, lith, and Wood Streets, in the city of Philadelphia.

The friends of the cause are earnestly invited to attend his moetine.

is meeting.

Our missionaries are at work, but we need your hearty
coperation in order to prosecute the work with greater
cocess. There are hundreds of thonsands throughout
r state who are anxious to hear the gospel of Spiritual-

ism.

Those who cannot come will confer a favor by sending reports of the condition of the cause in their sections, and their contributions to the secretary.

Zeroliza & Gimes, 1919 Wainut et, or to Henry T. Childs, M. D., SM Race et, 2 hilsshophia.

#### BASKET MEETING.

The First Heligo-Philosophical Sectory of Hillednic county, will hold their annual Festival at Olear Lake, Steuben county, Indiana, on Saturday and Sunday, June 18th and 18th Mrs. M. P. Fowier, and Dr. Brown, of Keedleville, are engaged as speakers, assisted by as many others as may chose to occupy our free platform. A cordial invitation is extended to all, as ample provision has been made to accommodate our friends from a distance Trains will be in waiting to convey passengers from the line station to the Holel and Groba.

\*\*Chara E. Conen, Secty.\*\*

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Three Poems

VOICE OF SUPERSTITION.
VOICE OF A PEBBLE.

#### By Warren Summer Barlow.

By Warren Summer Barlew.

[THIS volume is starting in its originality of purpose, and its desirated to make deeper incode among sectarian birets than any work that has hitherto appeared and proves by a unserous passages from the Silve that the God of Hores has been detected by Seitas, from the a. den of Jean to House Control Course, the Control Course in the Control Course, the Control Course in the Course in the

#### Health by Good Living.

BY W. W. HALL, M. D., or of Hall's "Journal of Houlth."

This book is to show how high health can be maintained and common diseases curyd by "good living," which means sating with a relish the best food, prepared in the bast

manner.

The best food includes meets, fish, poultry, wild ge Truits and the grains which make bread.

The best cookery preserve the nateral testes and in As there can be no "good living" without a good as the country of the present the present the present of the present present principles of the present principles. In very clear at price, my pointed out, and, it is looped, in very clear the price, my pointed out, and, it is looped, in very clear.

The object of eating: Power to work: Harly breakfast: Binner-line: Lancheon; Railing "down town;" What has an and of What shall in tens and How for get fast: Bad blood: Due for the sich: Spring diseases: Children's sans. In: Foreign belief with the six in the six of the six

#### MYSTIC WATER FROM DAVID'S WELL.

As depth of over one healthed for, the region of solutions or over operating law. To provide channels of solutions are supported by the control of the Lians, Mangarda, Pransan and training in one action such in two decides may not proved. So of one likely it, through to married force of practical solutions, in the control of the contr

THE GREAT BOOK OF THE AGE!

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meaning Chambid.

This invaluable work should be in the hands of evilvoor, Produce Dealer, Dairyman, Farmer, manufacts and others who may wish to engage in a profitable b

Il contains sure methods of keeping aggs in a frush state at least one year, at an explease of iese than one cent per dozen by the Maw Ligotic Pro-cess and the Day Fasson Mayrapo, both seality

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condition—without tarnish, or appearance of age
to the shells, and when offered for sale can not be
distinguished by appearance or quality from the

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Asso—How to preservation abstrate by a new and
chasp method, that readers them perfectly event, and
suitable for the preservation of eggs, and for other
purposes.

purposes.

A.—Row to render sour and rancid Butter sweet; and
how to give white and streaked butter a uniform and
natural color)—and the best methods of mixing and repacking butter for market.

D.—Hupprotunquis in Cheese-making.

D.—Sow to prevent milk from couring.

D.—Sow to prevent milk from couring.

D.—Sow to prevent milk from couring.

10,—How to arrest remembers to receive per gallon in revest.

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and now to these grades.

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THE CELEBRATED CASE

#### OF HUSTON RUSSELL

rific Attack of Tic Bouloureux, or Hen-ralgia, lasting nearly two years.

, Skilful Physicians fall to cure it. Surgery and Hydropathy give only partial relief.

Patient prostrated, reduced to a skeleton, and his life despaired of. HE FINALLY TAKES THE

POSITIVE POWDERS. M CURED,

AND GAINS FIFTY FIVE POUNDS IN

Brownerse, Schreeba, Dac. 25, 1860.
This is to certify that I, Resion Rassell, was taken on the 54th day of September, 1967, with a pain in my openand head, and it was nevered that I thought I would rather dis than live. I called on Dr. Hovere, and he attended me for some toward page; at times I was may, when under the influence of medicate but occasion do my hed. I caulied on another doctor, by theselvice of Dr. Hovere. Under a new system of treatment entirely, he gave no no medicate stretch and the street of the der his treatment I imperved some, set the per-me mit! I commencent inkligt the Fouriers coiled for-Fouritre and Regaritre Fouriers. Bit begas of the Pin-have exceed me of the pela. And I had the Lipur-plated for seventy years, and the Philabetes, and now I for I am extircity well. At one time the declary and for gives me up to the that these IG do the 15 of May II I commenced taking Spanor's To little-Fouriers. May a then was 150 possely now it to 157, and I know it was the Positive Fouriers that curve me.

Adeath
I also certify that I have been acqualated with Hust
Rassel for twelve years, and that he was seriously affic
for a long time, and I regard his as one of the wonder

JEROMS HOOVER.

On the Siteseth of September, 1868; Harton Rancel came to me with a farious Tie-Douloureux, Heuralgia. It had him under tengtement mittl lest April, 1868, at which lime he was disasted timproved. State of Nebraska, County of Nomaka.

nd Negative Powders, see adva

I hereby certify that I am acquainted with-Hauton Rasses, and that I know him to have been sick, and I also cartify that I am acquainted with Pro. Wm. Arroid and Jerome Horver, and know them to be practicing physicians.

Here is a second of the second of ation about the Pests

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des is legitared Later:

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#### CHICAGO, JUNE 11, 1870.

VOL. VIII.-NO. 12-

## Ziterary Department

For the Religio-Philosophical Harmonious Pamily.

BY M. HALL, JR.

There lives a man, tho' seldom do we find such Inere lives a man, the seidom do we find such living. Who sarly in his life commenced attention giving To wisdom's path, to peace and happiness and learning Through active reasoning powers of strength and quick discerning. That only one path, straight and narrow could be trusted.

Accordingly ship future aims were all adjusted To suit his insmost soul's desires; his thoughts directed.

And had, by leaving reason's path become distorted;
The acts of all around him that were daily striving
To reach the goal of happiness, but ne'er asriving;
Inspected too, with care, the path that he'd
Resolving that while life should last, he'd be
pursuing Its course which looked to him so lovely and so charming, the way that seemed to him slarming. The heaven for which he thus so eagerly was alming.

Was alming, which earnostly he sought, claiming; which earnostly he sought, claiming; "When that is reached, I'll be prepared in truth for giving Mywhole attention to a proper way of living." As may be seen, his cherished hopes, that kept him moving Bill onward is progression's path, each day im-Are.fully realized; for now where he's reading Art segn a wife and children, trusty and confidence in ding.

and from whose faces pleakant lovely smiles are beaming.
And thus his happy home with pasce and joy is no harsh discordant words distant dwelling.

No barsh discordant words disturb or reach. his dwelling, we have a conservation or categories or conservation; No sound of white, nor beaten, smarting children's walling; No bitterness or angry looks at home prevailing; With love and kindness from his noble soul out shinles.

And round the peaceful inmates of his home entwining.
With the to bind him to his sacred home en-dearing.
A wife to greet him in her lovely tones so cheer-And chi ing, whom around his food affections cluster, whom said her shice out with brill-last lastre, could be sak or hope for greater blessings given? Who

How

seeing, nily so blest; but 'tis within the reaching who will but follow good and wholesome teaching; who will proceed by intuition's siding rrors of all systems false, with care evad-

And step by step, the moust of barmony keep climbing.
Our all to wisdom's pure inspiring voice resignom's pure inspiring voice resignes the erring mind from wrong, and elevating kind to harmony, the Angel World is wait-Manking to narmony, see any.

Our spirit friends in winning voices are inviting Each soul to leave the crooked paths of vice beAnd are by demonstrative evidence, assuring.
The earnest seeker after truth of joys allaring,
Of harmony and rest, which surely will be given.

given, And in the future life, a happy home in heaven.

## MONTH AND DAY NAMES.

[CONCLUDED]

As to our weekly day-names only one day faturday, Roman: Sturni day) is nominally easen as of the Roman, while the Sun's day of Moon's day are presenting, respectively, the same grand natural, hojects to the minds Moon's deg are presenting, respective-he same grand natural objects to the minds be Anglo-Baxon as to the Romans; and day, the day of Toseco, the great arcient: er of the German house—Scandinavian; day; Tyr, the Scandinavian; god of war-Roman day of Mars; Wednesday, the day Wodan, or Ordin, a measuringer to the Scan-vian tribus, their great defined teacher and e, corresponding to the Roman day of Mer-nia, "the measureer of the godd;" Turnday, day, of Thor, the Scandinavian god of thun-the Roman day of the "httudering Jupi-Friday, the day of Freyn, the Scandina-te godden of love—by the Romans called the of Venns—were, all of them, delfad per-fications of Scaling, ideas and powers, thus hay reflected upon, and manifested through

kly reflected upon, and a war like nations, as war like nations, as war like nations, as we have a part like application, by the Scandinavians (or, if you on, the Anglo-Saxons) and the Romans, of the most prominent gods, (respecty representing the same lides) to the same of the same and although their names by

We highly and deeply admire the wislom of the early leaders of those races in placing a weekly series of then living thoughts and duties before them. As was their daily gods, so was the aprix and life of those people.

Why were not those names changed? Did not the new religion intend any change internally or externally? Was it unable to see the importance of such nomical change? Too weak to carry its point; obliged for these witeel into the arms of policy, and thus undertake a so-much steeper up-hill work? However it may be, the nations have never become christicated but professedly. The people still stand on heathenish ground, and compromising theology,—Itself a compromise with Judaism and heathendom—is struggling in vain for a foothold where deeply are rooted old superstitions. Yet a change, some change has come, is coming over the notions; and the time is near when no policy-view, intimidation or other similar motive shall restrain progressing humanity from burying in its past the dark, dumb and dead par, and walk in and by the living, all-radiating light of the inspiration of the day,—thanks to God, the Augel hosts, Nature's law of progress, Science and Humanity's demand for free dom and tight.

Shoe writing the forcoing part of car article.

We filichly and deeply admits the wistom of the early leaders of those races in placing a weekly series of then living thoughts and duties before them. As was their daily godds, so was "Wiy were not those name changed?" Did not the new religion instead any change internally or was it made to be the importance in the property of the series of the content of the con

Lightmonth. Heavenmonth. Seraphmonth. These, or similar names, place in order on a dial—the God munth upermost; the next following flowing, as it were, from the God month through the physical world to Man-month—Man sanding between earth and heaven, and rising, through different grades of development in the Spirit world, toward the Godhead, and this in spiral circuits, imprint on our minds virid idea of sternal progression, and, apparently, carry on the soul-inspiring face of the vear's dial, the prophetic promise of the downfall of the throne of Conservation, and the less imposted and steady rise of humanity.

in the opin worth, in the opin of our mind a vivid idea of eternal progression, and, apparently, carry on the soul-inspiring face of the vear's dial, the prophetic promise of the downfall of the throne of Concervation, and the less impeded and sheady rise of humanity.

In harmony with our foregoing remarks and, as we think, in strict accord with the living spirit of any progressive age, we would make the following comments and suggestions concerning what is called "seake" day names.

The spin—to us so promunent among all existing luminaries, and; by its light, its warmth, and its magnetic, all pervading power, the grandest symbol of the diapreme heing—stands must properly foremost in our present acries of day names; and we less happy at being permitted, aye, even commanded, by the system of names to which we have invite the reader's attention, to retain the ancient, and charshed

into the resust that the property of the property of the human system to labor through the nidays, give the laborer more daily opportunifor self-culture, consequently more indepetence of thought; and outress makingly lessen is so costly, and often so, ardicula labors of the churches, and more speed bring about the glorious state of things, propriet of oils, when no man shall teach his brier man, for—"All shall know the Lord".

For there is a temale compositor in the comes of the Bridgeport (Conn.) Standard whose weekly wages exceed those of any of the half dozen men who set type in the office. She is paid "by the piece," and at the same rate as

GODOLOGY.

BY THOMAS PATTERSON.

The following exalpits, we believe, a strong case of biasphemy in the Scriptures. If biasphemy exasts at all, it does most certainly exist in them, and is disseminated from the pulpit, and establishes, we think, a clear case of biasphemy in the monstrous assumptions that the Scriptures make of Daity. Surely the God of Natura, if He has cognizance of such matters,—if He has passions, must feel the force of the expression, "Save me from my friends."

Godology in general, means a discourse about Gods in pensal. Godology in secret.

cognizance of such matters,—if He has passions, must feel the force of the expression, "Sare me from my friends."

Godology in general, means a discourse about Gods in general. Godology in particular, means a discourse about some particular God.

The particular God of the Christians is one who made man upright, but could not keep him to; made the world before there was anything to make it from; raised up nounced that He might combine the council of the

ond race as wick heaven for the for the wise who vine blockhead, on somebody else between Himsel being derided, a

"What are we Coming to."

The Rev. O. B. Frothingham, of Richardson-arriage not riety, preached in New York last unday on the Fifteenth Amendment and the ches. His principal conclus

all the water." He is deck water. The is deck of and milk, on Sanday, with two newsports with them the religion of Badha, a religion which was centuries old when Christianity was born., And there over by Esit Lake, we have the Mormons, a religion which was continued in the plants it self upon Moose and the propheta.

Of this religion, we may not date to lay upon it his band of folence, for if you do, you violate a fundamental part of our Constitutions, freedom of conscience. And here, adds by side, we have antry we have side by side he world. Ours is not a C

the old religion of the Hebrews, Mohammedan is n. Budhism, "Christianity. Mormonism. What is the lesson! Toleration," Lt exch assume the right of the other to grow. Lt us, at least, acknowledge the rights of obsers. And proceedings of our control of our control of the control

IOWA.

Letter from Mrs. J. H. Stillman Sever

passed since unyself and husband left our killwamble, to go fortal to preach the got the sick, and delinease character, and we with the most astisactory results. Last were to fraced to go to D a Montey, where the state of the since the second with his usual energy. Any society in yishing our services, will address us at Mrom whence letters are forwarded to us. I was going to tell y ut of an incide fraveirs. Bong in the vicility of a Sev Eaplist church in Dr. Witt, [own we were the service. At firstificate optember 10 to 10

ducalled manuer of the text was, "man, what of the hight?"
He spoke so the signs of the times, of creasing power of the Catholic church, but but little time on that subject, when he are out upon the Spiritualita with the worst of times, and in a spirit the farthest reacher and i could not wooder, with the

thing
I wondered how he could prove whether Gol or
the davil was instrumental in bringing about some
marriage. I certainly should not want the credit
of it, and I think the devil would be abhamed of
it is an I think the devil would be abhamed of
it is at the could be abhamed of
it is able to the spiritualism was only beathenism
revived, and that be could prove every do time of
spiritualism had been taught by heath n sations.
He did not produce his taughts by heath n sations.

REV. CHARLES SAFTE

This ministerial functions city, has been in "hot water. in favor of iun, and seeks it he can find, it. His last off. rever he thinks

For the Religio-Philoso, THE PROBLEM. -RYISTENCE-BE-INCARNATION.

IN DR. J. K. DALLEY.

There seems to be a growing interest in the issues involved in threse propositions. It would seem that the great body of the French and Continents European "Spillitste," as they choose to term themselves, accept and teach the latter, which, of course, involves the former doctrine. Many educated and thinking Spiritualists of this country, fully believel a pre-existence, while some may accept the idea of re-incarastion. To my mind, nither idea has been substantiated by sufficient evidence to bring conviction of its reality. Let us candilly examine the questions, with a view of reaching the truth, if possible, net for the purpose of mere argument, or in the spirit of dogmatism.

We are other treated to the admonition that

tith a view of reaching the truth, if possible, it for the purpose of mere argument, or in the hirt of dog mastem.

We are often treated to the admonition that he (wise) spirits testify thus and so. Now, it had also deference to our spirit friends, I sainot accept any proposition, from either emodied or disembodied sources, which does not consider that the contract of the facts and principles involved therein. True my proposition in the sain of principles involved therein. True my proposition is a standard of the facts and principles involved therein. True my proposition is a standard of the facts and principles involved therein. True my proposition is a standard of the facts and principles in the sain manufacture of the facts and the sain manufacture of the facts and the sain manufacture of the facts and the facts of the facts and the facts of the fa

yet a large margin of allowance must be madefor the imperfection of the machinery of intercommunion.

"What good, then, your Spiritualism?" tome
may sak! Why, it estiles the great question of
continued existence; of continuous interemmunion and "impiration;" dissolver, by its genial rays, the idea of infallibility, of the bible,
and Sunday issues, which I must met further
digress to discuss. If the premises above stated
be true, it then follows: that in all human philosophies, visions and conclusions, beyond the
realm of absolute law, palpable to our finite consciousness, there must, necessarily, mingle much
of prior with the geme of truth, which ever
apixtle to the eye of all who can dis ingulab the
one-from the other.

With this fact in view, I must say that I
thought. I recognized a fine illustration of the
final consummation of the efforts of Nature, to
the end of immortal conscious existence, in the
vision of Alexander Smyth, as related by him
in his first article, published in the RELICIOPHILOSOPHICAL JURDAL, upon pre-existence
But I only accept as small portion of that vision
as of I berafflus tration—the larger part, to my
mind, being of a symbolic character; nor do I
accept many of his conclusions. I do not accept the idea of the male and famale divisions,
as there p-trixlyed; nor do I Pebelgev Bat. the
coul-power is lected in the back, or small of
the brain. "But, with him, I do feel that by the
processes of Mature, in the unfoldment of the
human organism, is consummate conscious immortality.

But, says Warren Chase, that implies the be-

processes of Natura, in the unfoldment of the human organism, is consummate conscious immortality.

But, says Warren Chase, that implies the beginning on such as the consummate of the property of the property of the consummation of the property of the pr

not rationally and legitimately conclude that pre-existence is not necessary to the fact of immortal consciousness?

It would seem that re-incarnation is but a mental child of this erroneous parent, pre-existence,—and if the latter were a reality, would not the former naturally follow? Whatever pre-existence we may have had, must have been of an unconscious nature, unless re-incarnation be a fact. And an unconscious eristence is of no practical importance to an intelligent search after the dutie and means of healthy progress. Of course, we have had an eternal pre-existence, but not with the form and furctions of conscious individuality—basing our conclusions upon the cridence, as yet presented.

He-incarnation would seem to be a step forward in the realm of this Busing of pre-existence. It claims unknown numbers of embodiments and re-unbodiments in "the flesh," upon this and other planets. Its votaries are not confined to this earth-world, in their magic feats of re-incarnations the true, we are simply "little theory be true, we are simply "little theory to the property of the property of the property of the property is the property of the pr

fined to this earth-world, in their magic feats of re-incarnation.

If the theory be true, we are simply "little jokers" in the hands of the great Prestigist. To the universe. "Now you see it, and now you don't see it." But, as yet, no real evidence to substantiate the claim, has been presented, and if we have been herestofore re incarnated, it has been an unconscious event to our present consciousness. And if we have had a pre eternity of re-incarnations, with consciousness only while incarnated, the logical conclusion is that, the past eternity of re-incarnations will be a like routine of alternate conactous and unconscious periods of time. True, the advocates of this idea, claim that in the processor the progress we principles of mainne, we in due time attain advantoments, which preciseds the ascensity of this "Accussorses" existence, —when I suppose we are exacted above the infinesses of the power which may manipulate the binables under which our consciousness in alternately presented to view and mystericously abstracted. The suppose of the property of the presented of the remaining of the property of the presented of the power which may manipulate the binables under which our consciousness in alternately presented to view and mystericously abstracted. We also called for the

individual, conscicusoses while out of the body and when roaming the realms of the Summer Land." Still it would seem not only a misfortune, but inconsistent with the beautilul principle of continuous progression, that our consciousness—the all of the reality of existence—should be cut off at each successive re-incornation. True, there is some consositon in the assurance that, at some time, we are to have continuous consciousness, and rise above the necessity of more re incarnations. But what real evidence have we of this result: The analogous deduction would seem to be, that insamuch as termity is a remote in the past as the future—that as termity is but a complete and endless circle—the necessities of the past, as beating upon individual consciousness, are precizely the same as in the future; unless as I claim, Nature repeats herself in a numerous progeny of individualized circles of human consciousness, which, when established, are as urending, in constant pulsations of conscious existence, as is the Universal Life Principles from which all emanate.

The evidence upon which the theory of re-

ence, as is the Universal Life Principles from which all emanate.

The evidence upon which the theory of remeanation is mainly based, I believe, is of the following character: The statement of individuals, while embodied, in different ages of the world's history, that they have recollection of a former life upon the earth, in a different body and, indeed, individuality, for how could Julius Cesar and Napoleon Homaparte be one and the same man, unless conclousness completely lapped and euclicide both locaractons, inclusive of all inter incarnations and each intervaning spiritual probation? The statements of certain spirite; and phenomenal facts, presented in varied forms, through the montal phases of manifestation. Let us examine some of these evidences.

in the Banaer of Light, of Jan. 29, 1870, G. L. Di son preser's some transitions from the Revue Spirite a branch publication and organ of the French re-incarnationists, together with other quotations, supposed to present evidence affirmative of the theory. I have selected the following, which, I think, approach fibersai, to evidence, of any in said articles:

"The history is of a little English girl made known to us by Dr. Hon. Up to the age of three years abe remained dumb, being unable to pronounce any word but that of papa and tracrillary volubility to speak a language wholly unknown, and bearing no resemblance to the English. What is still more surprising, she refused to speak the English, the language she had always heard and that was always said-ressed to her, and obliged those who would converse with her-her brother, for instance, who was a little older than herself—to acquire the one ate used. In this was found some Francis words, though none, her paronis assert, in Horse applied this otherwise than as a souren't of a said to the statement of the case, could not have proceeded from the mind of a Spiritualist; else it would never have been asked. Soen wonders are of frequent occurrence, in this cuntry; and cally rationally accounted for, in the fact that the child was subjected to the will of a spirit, who understood the language used and prevented the child from marchaper only known of the process of attracting attention to at intelligent solution of the phenomenon, by the conclusion that it was the result of disembodited mind acting upon the embodied mind of the child, controlling the manifestation thereof, in the speach as recorded. Ba', to the next quotation:

"Besider, there are these who as-est that they have recollect to so former life, The pet Merry silfremed that he had lived in Rome in the little grave in the face, and quite frious because the little grave the details and mentioned the place. I thought it would not love that menor day between them. The petit genon was not bis father; that he wa

The theory of re incarnation and its philosophies, as taught by the French school of its inculcators, completely disjoints the leading principle of our American Spir.tualiam. In order to make this fact more clear, at the risk of the rejection of this emire paper, I here insert an article on the subject, clipped from the Universe of April 14to, 1870. Let us have all the light possible upon this subject, clipted from the creating it is one of west importance:

portance:

We are indibled to Dz.-M. E. Lezarus for the following, translation of extracts from Allen Kardec's Book of Spirits, (Le Liere des Esprits,) setting forth the doctifies of re-incar sailon. They are in the form of questions put to the spirits through mediums, and answers from them. The remarks of Kardec are in parentheses, those of Dr. Lezarus in brackets.—

#### · PLURALITY OF EXISTENCES.

How can the soul which has not reached perfection during its bodily life complete its deparation? It. e., get rid of all its dross.]

By undergoing the test of a new existence. How does the soul accomplish this new existence? It is thy its transformation as aprirt?

The soul, in purifying itself, does, a suredly, undergo a transformation; but for that, it requires the experience of the bodily life. Has the exul, then, several bodily lives?

Yes, we have all many [such] existences. Those who say the contrary would keep you in the same ignorance as themselves.

(It seems to result from this principle, that the soul, ofter having left one body, assumes another; this is what we understand by rc-incarnation.)

What is the aim and purport of re-incarnative. Without that, where would justice be?

Is the number of corporal existences imited, or is the spirit perpetually incarnated?

At each new existence, the spirit takes a step in the pathway of progress. When it is divested of all its impurities, it has no farther need of the trials of it'e in the body.

Is the sumber of iccorporal existences imited, or list of it'e in the body.

Is the sumber of iccorporal existences imited, or list pathway of progress. When it is divested of all its impurities, it has no farther need of the trials of it'e in the body.

Is the sumber of incarnations, the same for all the spirits?

No; he who advances fast economizes trials. In any case, however, these successive incarnations are very numerous, for progress is almost infinite.

What becomes a pure spirit.

Whe find this same doctrine taught in the Beagavad Gets of the ancient Hiodoo. The Blewski One is speaking as a divine missionary, who knows all his iccarnations, to an ordinary man, who has arrived here below, as a consequence of his previous existence.

"I have had many births, as thon also, Arjune. I know them all, but thou, here, dost not know them.

"When putt'ce languishes, Bharata, when injustice raises its head, then I become creature, and any born from age, for the defense

## JUSTICE OF BE-INCARNATION.

What is the basis of the dogma of re-incarnation?

The justice of Gcd and revelation; for a good father always leaves the door of re-pentance open to his children. Would it not be ur-just to deprive, irrevocably, of ternal bias, those whose conditions of life have prevented them from improving themsely.

Are not all men the children in the same balance, and would not have treated them with impartiality. The doctrine of re-incarnation, or of several successive existences for man, is the only one that corresponds to the idea that we form of the justice of God, with regard to men placed in an interior moral condition; the only one that corresponds to the idea that we form of the justice of God, with regard to men placed in an interior moral condition; the only one that can explain the turne and give a foundation to our hopes, since it offers us the means of compensating for our errors by new trials. Reason indicates it, and the spirits teach it to us.

The man who is conscious of his inferiority, derives consolation from this faith. If he believes in the justice of God, he cannot hope to be, for eternity, the equal of those who have done better than himself. The thought that this inferiority does not foreyer disinherit him of the supreme god, which he can be not once the care, does not regret to have acquired, too laby, an experience by which he can be once profit. This tardy experience is not lost; he will profit by it in a future life )

INCARNATION IN DIFFERENT WORLDS.

Are our different corporeal existences all accomplished on earth?
Not all, but in the different worlds. This here below is neither the first nor the last; it is one of the most material and most distant from perfection.
Does the soul, every time it is embodied, pass from one world to another, or may it be embodied several times on the same git be?
It may revive several times on the same globe, if it be not sufficiently advanced to pass into a superior world.

other worlds?

As suredly. You may have already lived both elsewhere and upon the earth.

Is it necessary to live again upon the earth?

Not invariably so; but if you do not advance, you may go to another world that is no better, and that may be worse.

Is there an advantage in returning to inhabit the earth?

No particular advantage, unless you have a mission there; then you advance there, as elsewhere.

carth? That would be of no use.

To arrive at perfection and at supreme happiness, which is the final aim of all men, must the spirit pose through all the worlds in the universe; and the spirit pose through all the worlds in the universe; and the spirit would learn the spirit preserve the intelligence which it has in this one!

Do the beings who infashit each world, all attain the same degree of perfection?

No; it is supon the spirit would into another, does the spirit preserve the intelligence which it has in this one!

Do the beings who infashit each world, all attain the same degree of perfection?

No; it is supon the spirit must.

That depends on its superiority, and on the state of the body which it will take.

Have bings that inhabit different worlds bodies similar to ours?

Assuredly they have bodies, for spirit must be invested with matter in order to act upon matter; but their envelops is more or less material, according to the degree of purity which spirits have attained: and this was we set the officence among the world when the state of the body which it will take.

Have bings that inhabit different worlds bodies similar to ours?

Assuredly they have bodies, for spirit must be invested with matter in order to act upon matter; but their envelops is more o

and moral state of the different worlds?

We spirits can only answer according to the degree which you occupy. We may not reveal these thicase to all, bucaue all are not in a fit state to comprehend them, and such knowledge would trouble them.

(In proportion as the spirit is purified, the body which is clothed upon it, also approximates to the spirit in ature—its matter is less deser, it no longer painfully creepjupon the ground, its physical wants are less ocarse; living beings no longer need to destroy each ober for food. The spirit is freer, and perceives distant things in a manner unknown to us; it sees by the eyes of the body what we can see only by thought. The depuration of spirits leads to moral perfection in the beings among whom they are incarnated. The animal passions become weaker, and selfschness gives place to the fraternal sentiment. Thus it is that, in worlds superior to the earth, wars are unknown; hetred and discord have no object there, b. cause no one thinks of wronging hisneighbor. Their intuition of their future, he accurity which a conscience excempt from remorate gives them, prevent death from causing them any apprehension. They behold its approach as a simple transformation. The duration of life is the different worlds appears to be proportional to the degree of the physical and moral superiors of the passions. That is still, however, a be effect of providence, in the abridgement of sufferings)

In passing from one world to another, does the spirit pass by a new childhood?

Childhood is everywhere a necessary transition, but not always so stupid as with you. May the spirit pass by a new childhood?

Childhood is everywhere a necessary transition, but not always so stupid as with you. May the spirit pass by a new childhood?

Not always; but it may sak this, and obtain it, if it deserve to; for the worlds are accessible to spirits only according to the degree of their what aphere it will be re-ducarnated?

By the degree of the jevation, its the physical and moral state of living beings

Are there worlds where spirit, ceasing to inhabit a material body, has only the peri-spirit as its envelope?

Yes; and this envelope becames so etherial that, for you, it is as though it did not exist. This is the state of pure spirits.

There appears, then, to be no well-defined line of demarcation between the state of the last incarnation and that of pure spirit.

No such demarcation exists. The difference being gradually effaced, becomes issensible,—like the night which is a flaced before the dawning light of day.

Is the subvance of the peris, trit the same in all gl. best?

No, it is more or less etherial. In passing from one world to another, the spirit is clothed with the matter proper to each; this is also as transitory as a flash of lightning.

Do pure spirits inhabit special worlds, or are they in universal space, without being attached to one globe rather than to enother?

Pure spirits inhabit certain worlds, but are not confined to them, like men upon the earth; they can, more easily than others, be every where.

It will be observed, that while the idea and

So there are men who are upon the earth for the first time?

There are many such, and in different grades.

In there any sign by which we can recognize that a spirit is at its first appearance on the case. It there any sign by which we can recognize that a spirit is at its first appearance on the case of the case of the same did be of no use.

That would be of no use.

That would be of no use.

To arrive at perfection and at supreme happiness, which is the final aim of all men, must the spirit past through all the worlds in the ustice. It may find little the same digree, in which the spirit would learn nothing may.

How then explain the plurality of its existence on the same globe?

Lit may find little it there in very different positions, which are for it so many opportunities for acquiring experience.

May spirits live again, bodily, in a world relatively unknown they have to fulfill a mission, in order to ald progress, and then they accept with joy the trabelakions of this existence, because the supply to them a means of advancement. May not this occur also, by why of explanation, and may not God send refractory spirits into inferior worlds?

Spirits may remain stallonary, but do not retroors, deep and the supply to them a means of advancement. Spirits may remain stallonary, but do not retroors, deep and the supply to them a means of advancement. Spirits may remain stallonary, but do not retroors, deep and the supply to the sum amens of advancement. Spirits may remain stallonary, but do not retroors, deep and the supply to the sum amens of advancement. Spirits may remain stallonary, but do not retroors, deep and the supply to the sum amens of advancement. Also you can be a sum of the sum of the

## Voices from the Leople.

AKRON, OHIO.—T. E. Kilbourne writes.—I am astonished at my gross neglect, or non-performance of my obligation for your valuable paper. Hoping you will overlook the past, I inclose to you a post office order for nine dollars.

REMARKS:—Thank you, brother. The remit-tance is very timely. Hope many others will fol-low your example in paying. Even if it be at a late day, it is acceptable. SHELLSBURG, IOWA—G. Rathburn writes.—

TROY, IND.—A. A. Avery writes.—O, how wish Brother E. V. Wilson, or some other good speaker wand come per. I long to wilsees some unmistakable spirit manifestation. If any speaker should come the way, they will find my door alar, and the latch string-not pulled in.

hers.

(Then followed a viry partinent invocation.)

8 MGATHOK, MIGH.—M. E. Morrison writes
—I inclove fitty cents for another trial subscribes
and heartily wish it were fifty dollars. Sat man
kind are both to accept light and reason for
uses, that make them thereable. The progressive
minds asset promalgate with patience. This trial
subscription if feel is a grand induce-seat, and al
though it may not secrue to your pecualary besen
at present, the pood seed is broadcast.

George W. Bence writes.—Will you be so kind as to permit me to say a tew words in your columns in relation to the development of mediums. There are many who do not know how to act in order to have their mediumable progress, and would gratefully accept any advise which may be given them in the control of t

not confined to them, has men upon has warned they can, more easily than others, be every where.

It will be observed, that while the idea and rault of progression is substantially the same, in this really detected and mythological dogma of re-incarnation, (as-its philosophies are presented by Allen Karder.) and in the scachings of American Spiritualism, the works operand is wasty different.

The grandest central thought of our philosophy is, that the law of progression prevails, continuodily, uninterruptedly and potently, in and with each and every condition, relation, individuality, status, place or realm of action, life, being or existence—whether animate or inastimate, chiveren, size or atom. Disembodied mind of human individuality tealins, through American media of this potent lever of Mature upon every condition, of lie in the absolute of the potent lever of Mature upon every condition, of lie in the absolute of the stationary. Tarrete is an absolute objection of the stationary. Tarrete is an absolute objects, the scaled as a despite?

DE KALB, ill.—Her. Elias lay writes—I am much pleased, while it, and was giad that you can be the properties of private land.

Written for the Religio-Philosophical Journal

### **ESTRANGEMENT**

## Magbalena.

By The Author of "Media" - "The Mad Actes "The White Save" - "The Spectra Rider" -

#### CHAPTER I.

"Sweeten the cup, Mariun, I can rot take it so. These doctors seem only careful to make their nauscating priscript one the more but-tar,"—saying which at the expense of some effort, the nervously affected havaled settl d lower amid the downy luxariance of the great mount of pillows on which lay her little sensitive head. See closed her languad eye, and a heetic flosh crimsoned in the smallest strickt etc. pale check. Mariun, her assiduous attendant, having received the cup ir an her again, turned to comply with her simple wish. Having dome so, she amnounced its readiness, and placing her left, hand buicath the pilows, gently rased the little head toward the cup, which she presented with hetright. The drink now was pleasant to tac warm lips of the invalid, and its reception, retreshed her. Settling back easily again, she said:
"Lift me higher, Mariun please. I would talk

ift me higher, Marian, please, I would talk

reshed her. Settling back easily again, she shi.

"Lift me higher, Marlin, please, I would talk with you some, before I skep."

This request obeyed promptly, also she unlosed her deep brown eyes, and glancing aguely, slowly, round the comfortable, even unuriantly furnished apartment, looked up at the faithful tendant and comments, looked up at least faithful tendant and comments, looked up at least faithful tendant and comments, looked up at least faithful the look of l

I fear my ledy is speaking too much nor strength. Prease feat his tue present and test the past. Marian,—you do not appress what you say. Would to God I could for, and have my lease of life again. When the shall cease to shine, and the sun listelf ay, then I may forget. Then another bitter Again tag. Google has sale outstripped me in race of progress,—our social estrangeome mis to have deprived me of the effective aid imutual advantage, his finer mental endown is would have proven in the unfoldment and argement of our better natures. Yes, Maria which was not been also been also been another been another been another been another to continue the soft mobile mind, always assemed given habits of free thought and liberal concluming his ideas of the mariage relation are of clotlest nature, the purest conception, but in he seems to care so luttle, to value so lightly civil laws of marriage that I fear to go will also the sale should be suffered to the continue of th

live it possible Vilove a second time as truely the first."
It is possible—love is indestructible."
Oh; George, how you have startised me; my ves now are all unstrung again."
Beg pardon, I did not mean to affright yourse is a gouleman awaiting you, Marian, in drawing room."
Isarian bowed her thanks to Somerville for message,—lor she seemed to have an instant pression of whom it was awaiting her, and conded smillingly to receive with open hands i joy unfeigned, a very near friend.

descended smillagity to receive with open hands and jay unfeigned, a very near friend.

Somerville turned again to hady Emiline with the kindly expressed hope that are was feeling much better. She was; but he had "so startled her,"—and would he not procure her some palciable delicacy before she tell asleep,—to remove the unpleasant tests from her lips, left there by the medicine she had taken? Emptying his pockets of oranges he had purchased on his way home, he also uncovered, jumbler of preserved fruit which he knew she was fond of. While tasting the fruit, he pared and sliced a large sweet orange for the sick one, and placing all within her easy reach,—then hoping she might gain refreshment in alege,—crossed him selt and kissing her slight forehead, quietly took his leave. Yes, though his feelings were all the poor impetuous invalid wise had said they were, yet, knowing the impetuosity of her temper, that it was hereddary, he often pitied, and forgave-her harsh and somelines hitter words, and though he found hot here the congenial companionship which his noble social soul someon craved; still before leaving the sick room, George Somewile bent down and kissed with a sympathy and a sincerity that should have been returned,—the brow of the invalid wite.

mation be chanced to-glean by penetrative observation. But naturally of a studious dispation, after returning to the cly from the country, where circumstances pressed him at an early age to earn bit own bread, and while accomplishing bit trade, he was also asked us in his application to study and to books, and it was noted that the leisure hours wasted by many of his comrades in frivious games and pastines, were by him employed in the more laudible pursuit of mental acquirements, and George Smerville was known har and wide, as the "studious mechanic." At the age of severeteen, he was received in full tellowship, as a member of the Buttist Charch, and not long thereafter, because an active teacher in the sanday school. It was here he first met with his attraction, E util ic.

#### CHAPTER II.

CHAPTER II.

A bright and cheery Sanday moraing, in the rich mosts of October, the numerous course to the first of the city had ceased to disturb the crispy atmosphere—abitmeering in the clear autumnal sun, and to mar the early holy clin, we so lave—he thousands of wealthy and gaily attred worshipers had poured into their respective churches. The exquisite music of the line length ceased, and the tast note of the rically timed organ, still hovered over the full congregation, as to popular preacter arese and announced in a voice as soft and quite as thrilling, bis ted. Wo unto him that giveth his neighbor drink, that puttelt the bottle to him, and maketh him drunken."

voice as soft and quitte as innuing, are sont unto him that givet his neighbor drink, that puttets the bottle to him, and maketh him drunken."

It was a pecaliar boldness in that lithe supple framed, froe-grey harrod, round headed, and quick sparkil g eyed little prescher, to spring such a cert is such a congregat in so soddesly—but it was just his remarkable style; what if a member or his most substantia and librari members were largely engaged in the distilation and wholesale traffic of alcoholic drink. Theirs was not that of the tippling kind and dram shop, but they furnished the stuff by the barrel, pupe and tierce. Theirs was pugply a wholesale, and of a more re-pectable charactery. (7) and, of course, their beloved pastor did not altude to them. What, though many of the more wealthy stated up slightly, at the first reading of the plan words from the great glit edged Bible,—and pricked their ears, and then their eyes, that already "stod out with fatness,"—neened wider for a moment, and then they settled back again into their softly cashioned pews, and semiconaciously listened to an elaborate and el, quent sermon on the hackneyed subject of Intemperance. It had been long since faller happy lace, d pastor had entered into especial remark on the subject,—though some years ago, when he was younger, more zealous for reform, and sometimes soot a little excentific; he did not hesitate to mount even the political rays, was heralded far and wide on every breeze. Yet, since the wealth of his s.com wite had bailt for hin a most handome edifice, and he had been the was done the mean of an excent of the pastor of the proper of the proper of the subject of later and wide on every breeze. Yet, since the wealth of his s.com wite had bailt for hin a most handome edifice, and he had been the was done there in his manner of expression, yet he had always carefully secered clear of giving offense to his better paying bew hoders. Sul, for some cause to them unexplainable, also annother than the advance of the rum drinker's caus

lue abominable rum traffic, were sweeping and defaul.

His successive pictures of the rum drinker's course from the first glass of wine, perhaps, at too happy wedding,—stong the spectous vale of the mouerate and occasional drinker, to the confirmed lot and the drinkards grave of inlamy,—the sacrificing of his faithful wine at the shrine of his missignit life,—the ruin, beggary and scattering of al hamily, toud a perfect panorams, and a most istafful and logical exails. Of the delective legislation,—any, the abooluse weakness of any government tout can not better protect its cutzeus and ait, but a so still lent revenue for its expenditures, without thus immola ing on the inlamous and soul-haming suria-of Bactus, the best blood of the nation. From such legis lative economy, great heaven, sew us; and yet, if such as our choice, we descree our run.

The discutze of the ability driven was a scale.

yet, if such is our choice, we descree our run.

The discourse of the able divine, was a scathing expose of the duplicity and list flicincy of our pointical economists, (\*) and a terrible reduke to the red-vincium faced, wealthy distiller of the stuff, and to those who disposed of the same by the cargo or there—be they aimply members, pillars, or descous of the courcu, or not. It matters but little to Leader Mosgreys, his-blood was up, he had reclived an anonament to preach the truth, and with the help of God, he was gring to give it to them in plainness of speece,—without lear or layor.

he was g.ning to give it to them in plainness of specca,—without hear or lavor.
Under such pungent preaching, there was, of
course, much resilessness and rusting among
the congregation. Bealste, it formed the foremost topic of remark for many successive days,
and much comment was elicited pro and con.
The medical students richest subject was never
so thoroughly diesected as was the clerical life,
character and antec. data of Leander Alosgrove
severely criticised; and many a feminine min i
that had entertained him as an angel, whose
origin was paradies, and whose transparent vistion of him was as if he had just descended from
the akies,—how was that vision moved, entirely
changed, as they gradually learned that their
gay and sparkling little pastor was-from the
North of Ireland, where he had left a wife who
did not care enough about him to acc mpuny
him to America; and that the neat, mayble
church edifice in which he chose to display so
much eccentricity and boldness in rebuking the
follies and the sins of the times, was erected by
the money which, by the late decease of her
lather, the present hirs. Charlton endowed him
with. And attill who does not know that every
dollar of that money was accumilated by the
sale of whickey, by illient distillation, and by
the of that money was accum-of whiskey, by illicit distille-uding the government.

CHAPTER III.

Mari in Harlan—we must know her yet by hermarriage name—on reschi ig the drawing room, was met mil way with open hands by a gentleman, well formed, medium beight, and fair complexed in the latter than the attraction of a free judget, but her a straight of a lightly yet judget, but her a straight of a lightly yet judget, but her a straight of a lightly yet judget, but her straight of candor, friendship and honest good will.

Albert Derlington Renelson, though yet youthful, has airealy metal, in mark in the literary world, and much of the more readable moreous of the leading lotted of a large commend of the leading lotted of a large commend of the leading lotted of a large commend to the more readable moreous of the leading lotted of a large commend of the leading lotted of a large commend of the leading lotted of a large commend of the leading lotted of the large per straight and speep per—active and liberal mid.

It is acquaintance with a Marian was at the first quite casual. She, too, was given to library pur sait, and one day in a viter, he ving detained for some adultion at tenton-the manurerips, it and grown lite long-tenton by at the first public detained for some adultion at a testing detained for some adultion at a testing detailed for some adultion at a testing detailed for some adultion at testing and a large detailed for some adultion at the control of the rest of the first public detailed for some sould may at his solicitation as a society and the solicitation as a control of the rest of the society o

is leave.

As he quietly wended his way, all absorbed in the phought, tyrough the fast failing, pure and sautiful snow, O how the aroused sympathy of its great heart went out and wined their found and about the lithe and pretty form of Marian Tables.

deep thought, trrough the fast falling, pare and beautiful snow, O how the aroused sympathy of his great heart went out and twined itself round and about the lithe and pretty form of Marian Harlan.

"Oh," he thought, "if it was a brother, a father, or any other relative to treat her so but a hush and—yes, the bus calls shin her hasband—how he would take her in his arms and cerry her beyond their bruil power. But the evil take of marriage, dare he fly, it the face of that? The law of the land, the law of the fibble, compels her, poor hapless slave, to endure, to the last dregs of life, the bruilaity of a flead, and to minister this unreas sing, run debised passions, as his wife, for "what Good ha hi liced to gether saith the prient, let not meto put assuder." Should he step between bushand and wife, sever a relation, when holy at all, the holiset of all existences? The pute and spon-tanequa unity of the sexes, he had ever passessed the highest revetence for, but such a bond as that calking between bushand and wife, sever a relation, when holy at all, the holiset of all existences? The pute and spon-tanequa unity of the sexes, he had ever passessed the highest revetence for, but such a bond as that calking between bushand and of pundominum delignit by revel in, bratainty and institutional her beautiful and the fleet thinking brain of A. Darington R melson as, all absorbed in the moral of the stel incident, he continued on intrough the silent failing fleety flikes of the 'beautiful answ."

Some days had passed, and the effect of the storm passed with them sway. Sverai casual interviews be ween Marian and Runerson had cocurred. Important them may have been, yet though Albert's respect it jeeped gradually into eat-on, and the regard, as he continued to rearm more and more of her reas worth, and truncaver new and a rearming attractions in his rocking fire on mode and bearing attractions in his rocking fire on mode and bearing attractions in his rocking fire on the position of the forther would be a seven in the regar

in the nail. They passed into the street together and Marian returned to the bedside of the sick one.

"Well, George, I am sorry to hear indy Exiline is so ili. D.se she improve any?"

"O, yes. It is only one of her nervous attacks again, I think. A lit is sympathy and quiet will restore her. Marian's companionship and care will some bring her out. She is a well-spring of pleasure, an angel in the house—Marian I mean—how shameful that such a household treasure as she is capable of proving herselit to any, man at all worthy of her, should be so caregiously deceived in the man of her choice. But I hear good news this moraling. Her prospects for a divyree are improving decidedly.

All What new classes has occurred in the proceedings, George?

"The old gentleman, her father, has determed as all your and to gentleman, her father, has defined as the state of the state o

parti s in the transaction, to converse up

of the parti s in the transaction, to converse upon with a gent-man."

"In her writings on all these questions, now agitular reform, she express a herself clearly and decidedly."

"So the does not she converted to see the same a winning in sall ions way, so to speak, of saying these disider a ring traits, and so telling in her well made points. If it writings are atmirable. If two them much, and exteem their moders author very highly."

"Why, yes, Darling on, she always a xiroses so high a degree of resect for you whenever you are named, that I am the more surprised a to laid to excrees to you to day her pleasure. It has the good news she has been in the late receipt of."

"It serving it, I suppose, ontil she could speak of at all as an accomplished fact. She deserves praise, George, for her prodence, and I for section the reform field?"

"It we not. What is the newest in the laterary world?"

"Two more substantial, splindidly go no, and

"Here not. What is the new party world?"
Two more substantial, splendidly got up, and ably conducted journals for woman agglesge and its carebative reforms."
"Right glad to hear it, Darlington. It is indicative of carrestices on the part of the workers, and an increase of strength if the noble cuise."

Fr. and an increase of strength 12 the noble of use."

"Indeed, George, if there is any virtue in printer's ink, any ald brom agitation, or rowes in a PREE PRESS, worked and controlled by feyrless, virtuous and able minded women, to break down the soul-enslaving institutions and social customer of the bribrous and priest ridden past that yet remain with us, then the late continued development of genius and force manifested by our weaker vessels (?) throughout the cuntry indicate, num daskably, that the long, drear night of the ages is rapidly passing, and tast the happy day of woman's release from threal, the glory of her mellenial ers must soon dawn."

t at the happy my thrall, the glory of her mellenial era must soundawn; the glory of her mellenial era must soundawn; ""The powers of heaven aid them to accomplish so istuitable a revolution. "Tis a consummation decorate, to be waished."
""Why, yes, theoryte, place the built in the refining hand of woman; and what reformsor a meliorating conditions at all desirable, are there in the cone pulso of man, that cannot be yet-tained. The inferral run traffic, in my view, is the pregnant source of the major portun of the evils under which women, especially, groan, Give her the power of referes. Let the issue by run or no run, and what woman in the land would fail to ask her ballot against the ensiaving treffic."
"Not one, Darlington, not one, who would far."
"Not one, Darlington, not one, who would far.

would fail to cast her ballot against the failer "N A one, Darlington, not one, who would far a moment ex reise her Gid-gif ed reason. The sweet influence of woman would be an angel unit against the very menufadure of the prison, save for manufacturing and puarmacy. Heaven haste the redeeming day."

"S) should all good citizens ever pray."

#### Speakers Begister.

and list of speakers without a hearty co-operation on part of home most interested. "Hereaffers we shall register such meetings and akters as the formished to us at the yearse bytematers to be piedge out their part that they will keep as rotten regard to changes, and in addition to that, Expensely in-acts willinguous to sid in the circulation of the Jorn-both by was are been.

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#### LIFE ILLUSTRATED.

Who Shall Cust the First Stone?—The condi-tion of Society Illustrated by its "high" and "low" Characters.

She is Indeed beautiful. Her eyes are of a dark rolue, the auburn ringlets of her hair fall in graceful profusion over her shoulders, her complexion is clear, just tinged enough with the tint of the rose to render it exceedingly beauti-ful. "As we passed this little child on the side-walk" years ago, we turned saide, and taking her in our arms, gave her a kisk, and invoked the blessing of God on her head. Estelle Bland, walk years ago, we turned saide, and taking her in our arms, gave her a kiss, and invoked the bleasing of God on her head. Eatelle Bland, for that was the name of this jittle thild, was the daughter of Charles Bland, E. q., a Banker in one of our large Eastern cities. She was not then five years of age. Eatelle was the idol of her father's hourt. He showered down upon her all the affections of his ardent nature, surrounding her with everything that her youthful heart could desire. Her mother was a puremble woman, in whose soul was the seal of divinity, and no one could be acquainted with her without loving and respecting her. Eatelle was her favorite child. She had taught her to kneel down each night before retiring to bed, and repeat a sweet little prayer that God would bless her parents, and ansist all little girls to do right, and retain their purity, that they might be fit to be admitted to his presence when death should lay his cruel hand upon them. There is be fit to be admitted to his presence when ceause should lay his cruel hand upon them. There is beauty in a child's prayer, for there is spotless innocence, and what God would not like to hear the supplications of childhood? Estelle was indeed a sweet little child. Her soul seemed innocen ce, and what God would not like to bear the supplications of childhood? Estelle was indeed a sweet little child. Her soul seemed to be a garden of flowers that threw all their sweetness into her eyes, her fea'ures, her words, all her actions, and as we held her with her arms around our neck, we thought of the clambering vine that hugged the trunk of the majestic oak,—thinking it could make its huge body more becoming and beautiful. Yes, she was a child of rare promise, and one could see the angel manifested in all her actions, in all she said or did. In the house, her presence exerted an elevating, softening influence, and when her father returned from the office to his meals, the sweet amiles and carcases of Estelle made him feel more dignified, and better prepared to meet the storms and vicilstitudes of a commercial life. When als met her paps at the door, she always kindly greeted him, and when she parted with him during the day, she invariably gave him the "good-by kiss," and made him the happiest of men in so doifg. Little does the world appreciate the softening and elevating influence of innocent, pratting childhood. Estelle, however, knew nothing threasaf, her future life. We leave her for the present.

"Hurrah there! I say, Jim, set out of the

innocent, pratiling childhood. Estelle, however, knew nothing threa-of her future life. We leave her for the present.

"Hurrah there! I say, Jim, get out of the way, or this stone will hit you. I ain't particular which way I throw. I ain't one of the particular kind. I am a sort of a dasher," said Jerome Clark, a wild, harum tearum little fellow, not yet eight years of age.—"I tell you I had a spended time-down at that cock fight year come-come-out victorious? You bet he did! Tomorrow I'm going down to the dog-fight, and. I'll have a bully time; those curs have got no feeling—you bet they haint."

This Jerome Clark was one of the wildest boys we ever met. His dark complexion, swarthy appearance and taitered garment, told the exact condition of his life better then words could. Bill! there was consthing about this boy that attacted our attention. His forehead was well developed, his eyes possessed a dark pieroing brillianty, that told the ardent nating of the could within, and there was something about him that bespoke a wild, wired fixtum. These seems to be a path marked cut for each one to

follow, and why so, if true, the most profound scholar cannot explain. Jerome Clark, not yet eight years of age, though so newhat hardened, has within his calloused nature a divine spark that will some day manifest its wönderful powers. Time passed on, and we never expected to hear again from those two characters, Estelle Bland and Jerome Clark. The luc ideats of life are very peculiar. They seem to form a chain that pulls us along from the cradle to the grave. When standing on the verge of the grave, the old man whos locks have been silvered over with the progress of age, can cast his eyes

with the progress of age, can cast his eyes back over his pathway, and carefully scrutiniz-ing the same, can see wby he did this, why he avoided that, and he finds that, invariably, there avoided that, and he finds that, invariably, there was a chain, as it were, of events, that pulled him along, and while lie was free to act in all respects, yet he will recognize the sublime fact, that he was, in every particular, the creature of surrounding circum's ances, obeying the strongest forces, under all conditions.

Life, then, is worthy of careful study. The history of each individual is a volume of interesting incidents that can be perused with profit, for therein is unveiled the influence of surrounding circums'snees, and the lives and character of each one of us.

ing circumvances, and the rives and characters of each one of us.

Jerome, in descanting on the good time be expected, seemed inspired with wild enthusiasm.

It tell you, J.m." he said, with his little arms gesticulating wildly, "that Cock a-doodle doo was the gamest cock I ever saw. His eyes was

"I tell you, J.m." he said, with his little arms gesticulating wildly, "that Cocks adodie doo was the gamest cock I ever s.w. His eyes was like lightning-bugs, and his feathers shone like mother's pewier spoons, and his sters-sugra,—I tell you they was as sharp as a tooth-pick,—and did n't he go in lemons?—and in three accords four minutes his miserable antagonist was floored,—kill floyd as quiet as a bedbug would under a dose'n extinj-tes. Say, Jim, I kill you that big 'Cock-a-doodle doo' was all pluck, and he fought, he did, and did n't the other run after the first fire, like a cockroach would before the broom of aunt Sally Ann? Yes, Jim, I like such fights, I do. Why, a cock is no better than a common bedbug, or the louse that mamma cracks that she takes out of my head. J im I say, Jim, did you ever see a cock-fight?"

"Oh, Jerome, I don't like to see such fights—not I,—cruel, 'pis. Ma says so. Can't tear to see two roosters fighting without going up to part them instantly," replied his playmate.

"Say, Jim, anow look here, none of your moralizing, as Pat Purley said to the man who begged so hard when whipped. I tell you, Jim, that Gapel Dispenser—as Pat Mulligen calls the minister that spouts in the brick church,—makes no bones in killing a bed-bug, or s louse, or classing a cockroach out of his trunk, or killing a muiquito that happens to tickle his nose. I tell you, Jim, 'twon't do to stop and moralize, for it you do, there is sure to arise difficulties. Now, wouldn't one of these Gospel Dispensers kill a fly that should light on his nose to take his morning libation,—as Jim O'Sullivan say, when he takes his morning toddy,—wouldn't a fly that should light on his nose to take his morning libation,—as Jim O'Sullivan say, when he takes his morning toddy,—wouldn't enlarged.

"Whe of course Lide." you do. Say, Jim, do you say your prayers at night?".

"Why, of course I do.

"Say, Jim, I say mine, right side to at night, and bick wards in the morning, and at noon say them both ways, starting in at the middle. Mam says if I only get all the words in, that sall that'e required. Bay, Jim, did you ever get up an original prayer?"

What's that an additional morning that the same says if I was a say if I was a

"What's that, an original prayer?"
"I mean, Jim, did you ever make up, decomose a prayer,—say, Jim, did you?"
"No."

"No."

"Well, I have one, an original prayer. I didn't never pray it. I am going to sometime tho,—you bet. Jim, I say, would you wish to hear it?"

"Wouldn't mind."

"Say, Jim, listen. I must kneel. Now here you have it: 'God, having be: three cents on the next fight of Cox-s-doodle doo, if you will let him win, I will give one cent to Gospel Dispenser of the brick church. Amen."

"Say, Jim, how's that for 'hi? Look-yonder, Jim."

Jim."

And the little fellow with a stick in his hand ran with wonderful speed towards a yardnear at hand, where a little girl was screaming violently, frightened by one of those little cross lap dogs, which was tugging away at her dress. Bounding over the yard fence, he hit the animal a terrible blow on the head, rendering it mesenthle, and repeating the blows, the poor animal was soon dead.

"I tell you, sis, this ere dag is as dead as a terrapia would be, struck by lightning. He'll not pester you any more, you bet, little miss. He's dead as a sweet-scented mackerel. Now, little miss, do you live in this big house?"

He's dead as a sweet-scented mackerel. Now, little miss, do you live in this big house?"

"Yes," said Estelle Bland.

"And what pretty fi wers, too,—Golly, I wonder if I'll ever have such a place. Say, sis, may I walk in the garden?"

"Yes," she replied, "and I will walk with you."

you,"
"Say, als, what's this firmer here, that looks as red as the mouth of a built dog when he is grinting over a victory?"
"That's a rose, and it's nice, isn't it?"
"Yes, it's nice—sure as pop that's nice, and it smells as sweet as Oli Granny's perfumery bottie. And what is this, that opens itself like my white lines abirt when me hands it to me of a Sanday morning?"
"That's a Moraine Glory."

white lines abirt when me hands it to me of a Sanday morning."

"That's a Morning Glory."

"Say, sis, is it any relation to glory halfeluj sh that the Gospel Dispenser talks about in the old brick church?"

The little girl was much amused at the wild incoherent talk of Jeroma, and having 'recovered from her fright, she collected, several choice flowers, and handed them to him, and them as if to manifest her appreciation of his services, she put her little arms around his neck, and kiesed him.

banker, who just stepped forth from behind a cluster of bushes. "Get out of here at once!"

he continued.

Not waiting a momen'; Jerome ran with great speed towards the garden fence, and in one bound was over it into the alley. Then, gathering up a handful of stones, he let them fly ore after another, at the fine summer house in the garden, then as quick as thought; disappear-

from view.

Say, Estelle, never let me see you with such a rough, dastardly mean boy again. Look at my summer house, destroyed by him, and see the damage that the stones done on the other

"But, pa, he killed a dog that was b'ting me.
"He did," replied the father, in a half subdued

tone.
"Yes, he did, and I like him for it. His curious talk suited me,
But we will not detail the conversation that occurred between Estelle and her father.
Jerome, frightened and vexed at the insolent language of the banker, hastened away, and rejoining his companior, told the character of his adventure.

joining his companior, told the character of nu addenture.

"Say, Jim, she kissed me, she did, and I felt kindy like crying, I did. She put her sams around my nuck, and she put her lips to mine, she dil, and she kissed me, and it seemed as if all the meanness left me, it did, but then exme a clap of thunder,—there did, and her map said, 'Get out, you mean dastardly fellow'l, and didn't I bound over the fence, and then dain't I smash the glass in that out house, I did; then didn't I disappear in a twinkling. I tell you. Jim, just as I get to feeling kindy good sometimes, some one knocks it I wher out to like, Cook:—Loolle doo did B. Il's untiling of a rooter. I tell you, Jim, there is not much good in such times, scale Cocket-Loodle doo did Bill's runtling or a research Cocket-Loodle doo did Bill's runtling or a research I tell you, Jim, there is not much good in such a ragged urchin like mytelf the ing to be anybody, for when you get started in a good streek, some of them rich folks knocks it smash, same as some of them rich folks knocks it smash, same as some of them rich folks knocks it smash, same as J.m O Brien did Paddy O Mulligan's nose. But I must go home now. Old Mike will be there soon, to learn from me which dog will lick at the next dog fight that will take place soon. I say Jim, I see every time which dog will whip at the next dog fight. I am a 'profit 'you see,—they say so."

So Jim parted rejuctantly from his companionard heatened home to most old Mike to Jim.

they say so."

So Jim parted reluctantly from his companior, and hastened home to meet old Mike, to impart to him the information he so much desired, he receiving for the same, one half of the money

he receiving for the same, one man or memory old Mike should win.

We leave these two characters for a while, The nature of each one you now know. Jerome was really a wild boy, yet there was a vein of goodness in his nature, and the sweet kiss that Estelle gave him, awakened the better impulses of his soul, and made him, temporarily, at least a better live. better boy.

It was one dismal night in a large city, some

It was one dismal night in a large city, some fifteen years afterwards, that a man might have been seen stiting on the sidewalk; ghastly pale, and suffering intensely from a sudden attack of an acute disease. He was fiely dressed, his well developed f-rehead, and brill-ant Lark eyes, indicated plainly that he was a man of more than ordinary intelligence. There he sits suffering, and having no money, what shall he do? Ministers of the Gospel, church members, and those who pretend to be actuated with a philanthropic spirit, pass him on the streets, notice his suffering, but do not stop to inquire in reference to its nature, or to offer him assistance. There he sits, calmiy waiting, with barely strength to move-waiting for death to take him suddenly, when lo! he feels a gentle touch on the shou'der, and

calmly waiting, with barely strength to move—waiting for death to take him suddenly, when lot he feels a genile touch on the shoulder, and a female voice asks, "Sir, what is the matter?"

"Sick makin, and can hardly wait."

And his eye met those of one that seemed to be bubbling over with sympathy and love.

"Go to my room, sir, and I will give you some refreshments, and will nurse you."

The tears filled her eyes as she spoke, and, taking him by the hand, gently assited him to her room, when, placing him on the sofa, ahe procured the services of a physician, who administered remedies which soon induced a sound sleep, which corriqued until morning. On waking he found his kind guardian sitting by his side, her hand smoothing back his hair, and her countenance lit up with a radiant smile of hope. On the stand were some refreshments, which were given him, and which myde him feel much better.

"And who," says the patient, "am I indebted to for this kind treatment? Who is my benefactress?"

"Don't ask me now," she replied. "When you have receivered, and are ready to depart from my root, I will tell you. Talk no more now, you appear weary."

For ten days the unknowns were constant.

now, you appear weary."

For ten days the unknowns were constant

companions, and when able to walk, and just before taking his departure, his before taking his departure, his before taking his alle, and inquired:

"And you desire to know my name?"

"Yes."

"But where did you get this ring, please tell me, that is connected with your watch chain?" "That," replied he, was given me by a little girl, many years ago, that I saved from being bit by a dog. She gave me the first kiss I ever had, and I prize it the highest, for it was the kies of innocent childhood.

At this pymark, she burst into tears. And laying her fase is her hands, she sobbed as if her heart would break. "Why should you cry?" he anxiously in-outred.

"I am E stelle Bland, the little girl who klased you at that time. But times have changed since then." then."

"Ab, is this you, Estelle. Well, I am the rough boy that you kissed, and whom your father frightened so hadly. But how came you

here?"
"I will tell you, Jeroms," she said with a tremulous tone of voice, and still sobbing. "My. life has been for the last five years a bitter one. I loved, but not wisely. I was driven from my."
"These has with wither violence than you were

a little boy, now five years old. I put my arms around my father's neck and begged his forgiveness, and moistened his cheeks with the tears of my after lone, but he would not relent. 'Go,' he said, 'never darken my house again. You are an outcast.' As I stood on the steps of his residence, I sent a prayer heaven word for his prosperity. For a while I supported my shild on what he had kindly given me i then tried sewing, but failing in that, I was forced to adopt this method of living, or part with my child, which I never will de—never! I will learn my boy to respect his mother, even in her crimes, and I feel that he will grow up pure and good, though I am an outcast. You came here in the evening; you shall depart from here to night. No one will see you when you leave, and you will not be disgraced by the little girl why, years ago, put her innocent arms around your neck and kissed you."

And then she stypped talking for 'a moment, and it seemed as if her heart would burst with agony.

"I tell you, Jesome, life to me is wretched. I

and it seemed as if her heart would burst with agony.

"I tell you, Jenome, life to me is wretched. I have sinned. In an unguarded moment I lost my chastity, and disgraced my father and mother. I loved my parents. I wove around them the choicest treasures of my heart, and the noblest wreath of flowers that will crown them in the Spirit World, will be one that is emblematical of the prayers that I have sent heavenward in their behalf. Yes, though an outcast, I still love them, and in my loneliness I bless them. Here I am, living with a princely merchant. He has sworn to high heaven that he will never desert me; that he will severe that he will severe desert me; that he will severe that

them. Here I 4m, living with a princely merchant. He has sworn to high heaven that he will never desert me; that he will educate hy boy, and should he die before me, he will leave me a competency. Toat mm was once my father's partner. His vow is registered in heaven, and I know he will keep it. By and by, when my boy becomes a man, I will unfold to him my listory, for he will love me the more. Now, Jerome, this night you must go, for Mr. C—will soon return from his trip West."

"Well, Estelle, I will leave you. You are pure, though you have sinced. I will always hold you in faithful remembrance. Church members, ministers of the gospel and the world's people passed me on that eventful night, and no one but you, an outcast, as it were, profiered me assistance. Henceforth, I will dedicate my life to suffering humanity. The world shall feel me in thoughts that will bura in defense of those that society wrong Why, Estelle, in th's very, room there are as pure angels as ever entered an orthodox church? And now, poor, woman, I will describe the scenes that surround you in spirit life. spirit life.

spirit life.

Jerome, who was a natural clairvoyant, and partially entranced, sail:

Ettelle, I see, by your side a young man about twenty fire years of age. His arms clasp your neck, and he stoops and knaces you, and says sister, dear, I love you. He has large blue eyes, auburn hair, dark complexion, and there is a peculiar scar on his forehead. He says his name on earth was Edward."

"My dear brother."

"My dear brother."

He says, "Estelle, dear, fear not. Father and m ther, and society, that "point the finger of scorn at you, are greater sinners than you. You are purer, dear sister, than those who despise you. Your forgiveness of those who have misused you, will be prized by them when in the Spirit World more than you know. Fear not sister dear. All will be well with you."

I also see a lady standing near. She says she is your aunt. She is pure and noble,—tells you to be of good cheer, and that ere long you will be with her. She pula one hand on your head and with the other pointing I taxtaward, invokes heaven to bless you!";

Coming out of his trance, Jerome left the spartment, but not until his kind benefactress had given him ten dollars.

Thus it is with society. Those who make one

Coming out of his trance, Jerome jett the spartment, but not until his kind benefactress had given him ten dollars.

Thus it is with society. Those who make one misstep in life, society compels to make two, and for that second step, society is the guilty party,—is the criminal. Ministrs of the gospel and church members, and people of the world, passed Jerome on the street, but an "outcast," a "harlot," a "prostitute," card for him, nursed him in sickness, and sent him away with a donation of ten dollars. O, the world is full of misjudgments, and tituse misjudgments cause crime and misery. There is always some one ready to cast the first stone, to point the finger of scorn at those who make a misstep in life,—who, perhaps, are pure, because, they have never been tempted. We tell you, if you are pure, man or woman, deal gently with the erring; place around then a gartand woven from the sympathies of your nature; amle upon them and encourage them; blees them and cheer them, and great will be your reward. But "cast the first stone at them," if you dare, and we rpeak whereof we know, when we say it will re act upon you, and hurt you much more seriously than the one you would injure. This "Life Illustrated" is no ficticious sketch, but represents an incident that actually occurred, showing that even in the "dens of mismy," are deine sparks that occasionally light up the dark pathways of life with deeds of benevol-ence.

Josh Billings has poetry in his na'ure, and he sometimes sings sweetly, though he con-nec's therewith those animals that are not very attractive in appearance, and the company of which is not so desirable. His last subject was

attractive in appearance, and the company of which is not so desirable. His last subject was "Spring," and he treats it in the following delightful way:
"Spring came this year as much as usual. Hall, betwoon virgin! 5,000 years oll and upwards, the land, hearty old gal, welcum tew York State and parts adjacent. Now the birds jwe, now the cattle holler, now the pars akream, now the green wable, now the ka's sigh, and Ka'ura is frisky; the virtuous ba'ba, and the nabby co'ktracth are s'naing Yankee Doodje and 'Comigot thru the hill.' Now may be seen the maske e'r, that grey ou'lined critter or destiny, aditary and alone, examining his hast year's bill, and now may be heard, with the naked ser, the hoare shaping having in the birnyard."

#### MEETINGS IN BOBART.

MEEFINGS IN BOBART.

According to pravious announcement, the Hull
Brothers held a grove meeting marths 4:1sg, of
Hobart, Lake County, Indiana, commencing Friday even ng, May 37th, and continuing over the
following Bundsy.

Frejudice was so strong there that it was feared no one would turn out, but, contrary to our exprotations, there was a fall attendance. Many
Bpititualists from different portions of the country

Bpilitualists from different portions of the country were in attendance.

The meeting was opened on Friday evening, by a tecture by Rev. D. W. Hull, on "The tests of Christianity." Saturday forence, Rev. Moses Hull spake on the subject of "Immortality," which was treated in his peculiarly masterly atple. The other authorise spoken apon were "Progression of religious Ideas," "The Mission of Spiritualism," "Vi. carlons Atonement of Carletinity," "hal "Objections to Spiritualism," "N. Carlons Atonement of Carletinity," "hal "Objections to Spiritualism," "N. Keene, of Philadelphia, gave descriptions and nature of spirits he saw in the audience, with many incidents of their past his ories.

The meeting was a success. Quite a number of Spiritualism. This is the first of a series of meetings to be held annually on the lest Sonday in May, as long as the Hulls shall make Hobart their ewelling place. Let the friends take note and come to the grove meetings to 35, of ext. May.

A clergyman argued that he was right in calling all his congregation "orethern," occause the brethce embraced the sitesters—Et.

"Open confession" is good for the soul—so said—and we have no doubt the R-r-, gentleman felt that he had said a sharp thing when he gave expression to the above. Whether he intended to include in his remarks the Ever-nd rangel in Kansas, who is now under bonds of \$1,000 for his abpearance at event, to make the bearend range of seducas, who is tow under conce of a town for his ap-pearance at crust, to snawer the charge of seduc-tion, we know not. At any rate, the expression is truthful, and is well calculated to open the eyes of those who do not wish to walk in the path of ilicentiousness, which so many Methodist min-laters are traveling.

#### MRS. M'CORD, THE MIDICM.

MRS. N'OBED, THE STEPPLES.

We call the attention of our readers to the advertisement of Mrs. McCord, of St. Louis. Mrs. M'O. as many can testify, is an excellent medium, and worthy of patronage. During her stay in this city ming called upon her, and were well pleased with her as a medium.

#### Bersonal and Focal.

Mrs. Emma Hardinge lectured at Crosby's Music Hall on Sanday last. Her lectures were re-ceived with much enthusiasm.

The following announcement, spread out on sirge "poster," came to hand one day last week large "poeter," came to hand one day jast week:

"A challenge ! A lady challenges a gentleman! The challenge accepted! Mrs. Addle I. Ballon has challenged B. F. Underwood of Boston, to meet her in public debate in Joilet, on the subject of Spiritualism. The challenge has been occepted and the licenselou will take piece as the Court of the control of

this life, after bedily dissolution."

Mr. Ballou aftem, Mr. Underwood deuter, Mrs. Ballou is an acknowledged representative of Spiritualism; is a lady of rare takent and an eloq usent speaker. Mr. Underwood is an opposent of Spiritualism; is sevettlems not solitity and reputation and an exp ri-mord lecturer and debater. Arrangements for this debate have been made by the filends and opposents of Spiritualism. A lively and later situy time is anticipated.

The order of maintee of arrangements."

We hoppe some of our friends at delict will furnish us an account of the debate. Mrs. B. is now prepared to make arrangements for lectures during the summer and fall months.

We have received two heautiful photographs of

We have received two beautiful photographs of Pythagoras and P.a.o, from Albert Stejman, for which, brother, please accept our thanks. See advertisement in another column.

Wm. E. Mills, of Omra, Wis., wittes to us, recommending J. H. Priest, of Berlin, Wis, as an excellent healer.

Dr. Cieveland has returned again to Chicago. He is an excellent healer, and is instrumental in ng great good.

doing great good.

Mrs. J. M. Wilcoxson speaks in Joliet the second Sanday in this month, and at Leckport the third Sandays. She then will take a trip East.

Eastern societies would do well to engage her services. She is one of the ablest advocates of our cause. J. R. Dutton, willing from Waco, Texas, speaks as follows of her lectures:

"I will here add that the cause of Spiritualism is advancing as take as could be expected in this town. Mrs. M. Ö. Wilcoxson's soul inspiring lectures at this place were seed sown that will spring up and bear fruit in days to come."

The following is from the Rooms of the Central sociation of Spiritualists of Lopisians:

"At a regular meeting of the Central Associa-tion of Sphitualists of Louisians, it was unan-

tion of Sphitualists of Louislans, it was unam-monsty and that we take by essure in recommend-og Mrs. M. J. Wilcoxxon as an impirational speat-that this association desire to thank her for the interest manifested in behalf of our society."

J. W. Allen, President; Emile F. Simon, Sec-retary.

Mrs. M. J. Towier was thrown from a wagor Adrian, Michigan, last month, and severely jured. The accident was caused by a fracti

The K slamsz to County circle met at Torksville, Mich., Saturdsy, May 21st. A. B. Witing, Miss Charlotte Powers and Mrs. Addie L. Ballou ad-dressed the Conference.

washington, May 6.h. 1870.

Bik :- I reply to your letter of the 3rd inst.,
persons who pur fees to heal diseases by layin
of lends, but prescribe no medicines or perform
surgical operations whatever, are not regarde

Very se poetfally,

J. W. Dorquam,

A. M. Charm. Esq.
Amenor & District, Staumion, Ka.
Archy certify that the above is a true copy of
the original order:

Staunton, Va., May 2013, 1870.

Da. Simon Van Erren.

Lola Walsbrooker's

ST..... H. T. CHILD, M. D Subscription will be received, and papers may be obtained at wholesale or retail, at 634 Race street, Philadelphia,

#### WELL.

This is a very expressive word, if not a very euphonious one. We like the expression of a good brother, that it is a plate or condition of "continued uneaseness." It has been frequently remarked that every tradition has some basis of truth in it. So the popular idea of fire in connection with hell, presents a grand philosophical truth. Fire is simply a very rapid change in the conditions and relations of the elements in any body,—set in motion by the application of heat which overcomes the molecular attraction, and in combustible bodies is kept up by the nature of the elements of which they are compassed, though in fact all bodies are combustible to the proposed of the present the set of the se

ure to set in motion the elements of which they are composed.

We have an illustration of this in the carly history of all planets, when smild the grand upneaval of the crust of the globe, the internal fires product those terrific c invulsions which the most vivid imagination can not fully portray, if some of our good theological brethren, who lelight in drawing vivid pictures of their supneacd infernal regions, could visit a planet in his condition, they would doubless suppose they were having a hell of a time there, and might repeat the wise saying, "Did not I tell you so?" But out of, and through these very conditions, our Mother Earth has come forth with her green and tesselated carpot, in the myriad plant forms, its wonderful and mignificent actions attractures, and lastly in its crowning work,—man, thus illustrating that the road of heaven is through the regions of discord and three.

re.

But it may be seked, have Spiritualists no cell? We answer must emphalically they have, here never has been a religion or a philosophy that has furnished so just and so certain a stell or every violation of law as this. Then, too make precisely in accordance with he demands of evch individual spirit. We do to go it blind, and tamble every hody heading into some great pound, without any distinctional set to their demands and their continuation as to their demands and their continuations as to their demands and their continuations.

We assert that every hell, is in answer to a man demand, and made scoording to the orthogone of some individual who needs it, and consecutive is appropriately adapted to the demands that individual. We do not accept the abstract lace of an ancient writer, that if an individual properties and the same extent as if they had considered in the same maniform and to the same extent as if they had continued thousands of violations, and spent a whole to crime and degradation which must fit teem only for the comphainoship of the vile. John Randolph, on his dying bed, declared at he realized what hell was, in the emphatic ords, removes, nextones, REMOREE!

that he realized what hell was, in the emphalic words, remores, REMORS!

Heaven is harmony and peace. Hell is discord said condustor, whether it be upon the outer place; as flustrated in the battle digid amid the clash of arms, the groams of the dyflig, the smake and thunder of the artillery, where there is "confused noise and garments rolled;" he blood,"—or whether it be in the gaswing worms of crexicence that dieth not. Although the Spiritualists have an endless variety of hells calculated to meet the demands of all, and to burn up all the dross and impurify that ever has been or ever can be gathered by any human soul; and thus to pdrify and fit them for heaven or harmony,—there is one hell which the Spiritualists know does not and can not exist, and that is the enfless hell of the Oshbodox Church, which they declare is to burn on forever and forever more.

We realize that God, the human soul and the

Itself.

Art thou disturbed and in torment, my brother or my sister, be patient and ain not.—but trust to the sweet influences which shall down to thee from the inner life, and lead thee out of this confusion, which has cast thy soul into bondage.—into the glorious liberty which belongs to the children of God, when they have overcome and risen above the conflicts of life, and are prepared to set down figuratively at the right hand of God, and be at peace with themselves and their fellow men.

di their fellow spen.

joloe in the beautiful idea that there is can not be an eternal hell, but that out can not be an eternal hell, but that out will rise, phonis like, putfled and read thereby fitted for the realization of rheavens to which our hollest aspiration of the realization of rheavens to which our hollest aspiration.

the higher heavens to which our noncessions itself us. With these views, we realize that hell is a part of the divine concent, sential to the perfection of the whole,—that as progressive beings, there could not possibly be any other plan than to have a limited freedom,—suffering for the violation of law, and a peaceful compensation or the appropriate fulfilment of the same.

#### Salvation

Belvastem.

In a recent lecture, we were questioned in regard to the use of this word, by a strict church member who thought it inappropriate since we had asserted the impossibility of an eternal helifour reply was that this was one of the principal reasons for its use. If there was an eternal heliform which there would be no escape, it would be useless to talk of salvation so far as that was concerned. To the Spiritualists, salvation means progression, and Spiritualism teaches the necessity for a far more extended plan of salvation than any other form of religions has ever taught.

taught. We must have salvation upon the physical place,—other religious have generally ignored these, this declares it to be a positive necessity, and insists emphatically that 'instance as we do not exparience this salvation in this life, we must come back to the earth plane from the after-jies, and whost out this salvation, if not with lear and trambling, often with savere and painful suffering. We call upon all to seek for physical salvation, through purity and progression is

the life of the body. This is the basis of true, practical religion.

There is also a certain amount of mental sal-

unt of mental sal-

to the inn where they may begin to find rest to their souls.

Thus is modern Spiritualism not only a savior to the world of mankind, by the extension of its knowledge to all classes and c and itons of humanity, but it is also a glorious and beau find savior to the angel world in all its spheres and departments,—opening up agenues of progress for all of Ged's children every where.

progress for an or where.

Alas! how few of those, even among the most favored of its recipients, have a realizing conception of the grandeur and beauty, the all comprohensive and divine character of the system under the broad folds of whose banner they

SPIRITUALISM.

Will Spiritualism do to die by ?

BY J. G. FIRM

We often hear it asserted that Spiritualum, like all other forms of lafidelity, will do very well to live by, but will not surant the soul in the hour of mortal classitution. In reply to this, I am most happy to relate the following of the departure of two brautilus spirit of Mary Arabella, disguter of Dr. J. H. Ruedes, of this city, aged 22 years, at 1 o'clock, on the morning of the live of the state of the surant was a surant was been sitently but surely doing its work, still caraing a spirit occupian, strong and howard market was a surant was

Permit us, in behalf of ourselves and such of our citizens as have had the good fortune to witness your recent Seamon in this City, to return to you and the Spirits controlling you, our most slacers acknowledgments of high regard; and, furthermore, to inform the Public in behalf or

courtes! s, the most sulsascory testimonials of a Life B-yond, as a Magnetic Medium, your controlling Spirits have sent us messages written by their own hands; have spoken to us with their own lips, touched us with their own hands, and shown us their own forms. They have thrown solid rings of iron, wood and leatner, on our arms while we held firmly to your hands; and while thus held or tied yourself, and while thus held or tied yourself, and while thus held or tied yourself, and while the sach other, your controlling Spirits have handled us familiarly, transported our various articles of appareri or tied us, as their seeming humors suggested. Under these conditions they have played, as with a deading dis, the support of the searing distributions they have played, as with a deading dis, Tambarines, Drums, Violins, Trampets, Music Boxes and Chiming Belts by

Trumpets, Music Boxes and Chiming Belia by the maddition, your descriptions of our kindred spirits, as well as of personal character were, so lar as we know or could judge, easy, apt and accurate. All this and much more of a straige auggestive and uncomprehended character, we have wincesed and her by attest.

Be pleased, worthy and esteemed friend, to accept for yournell and Spirit Band—Bell, Rosa, Richard and others—this humble tribute of grateful regard from

Four Honored and Profited Friends,
Y. A. CARR, M. D., J. N. HULMES,
J. NO. BOWEN,
O. S. BERRIS, J. NO. J. STREPLAND,
A. M. QUIGLEY, MES, J. H. FORS,
T. GIVAN, R. BOFFORD OWEN,
And others.

And others

Mobile, May 10th, 1870,

All present stending the Convention at Farmington, June 2th, 25 h and 25th, 1870, will stake to the tlekel agent when purchastny tickets, as round-excursion lickets are promised on the St. Paul and Milwauke R. R., Minnecola Valley R. R. and St. Paul and Pacitic R. R. Hatmer E. Porg.

#### BLACK LIST

H. B. NORTON,

Dwight, Illinois, owes 82.50 for the JOURNAL.
The postmaster informs us that he has left the
county. Will some one who knows his present
whereabouts inform us, and will H. H. Norton

#### P. W. MORRIN.

Lincoln, Illinols, owes \$2 15 for the Journal.

The postmaster loforms us that he has gone to
Missouri, leaving numerous small bils unpaid.

Will some triend inform us where he is to be
found, and will Mr. Morris take notice that
"honesty is the best policy?"

The healer, met with great success in Rockford He visits Joliet this month, and it is with pleas ure that we recommend him to the friends in that city. The following is one among his many

cast city, and the course:

"My wife has been a great sufferer from rheumatism and female difficulties, lame for one year. After treatment at the hands of the doctor, she was healed.

"Reckford, June 23, 1870."

Mrs. A. H. Robinson, 148 Fourth Avenue, is having excellent success in treating diseases at a distance by letter, as well as those who call upon

She is also a remarkable business and test m. Sze advertisement.

MONTH IPA

MONTHLES.

THE STANDARD for June is on our table, and is replete with interesting matter. It is a success. THE LITTLE SOWER is just the magazine for the young I beyond to the every family. W. Dowling, publisher, Indeanapolial, Indiana. THE LADIES' OWN MAGAZINE for June, published by Mrs. W. Cora Bland, is unusually interesting, and is becoming a great favorite with the ladies.

with the ladies.

THE HERALD OF HEALTH for June contsins a vest amount of reacing matter that should be perused by every one who wishes to retain his health or restore it wenn lost. Wood and Holbrook, publishers, New York.

### Statistical Bepartment.

In this department we purpose to publish all report and shall be corwarded to us by infividuals or committee We wish it to be understood that we expect that, each re-ort will be subject to supplemental reports from tim-to time, as in serections shall be discovered, and changes ande in the status of the spir tail philosophy, by the dis-emination of light and knowledge, Watch is now so rapidly interesting odd theological systems.

Be careful and gve the correct Po e Address of all persons reported.

QUESTIONS.

arowed Spiritualists are there in the me, what phase of mediumskip a d what

y of preachers!
It is the apparent status of the old theological and the more liberal in the estimation of the lade is year town!

church edifices. One occupied by resbytorians, and the other by M. E. sealed i are in the accompany, sithough all decline in power and inflance over and iscillage, and those revival efforts

Reported by J. M. Center.

Number of Spiritualists.—Fifteen.

Names: Mrs. Carrie Whitney Mrs. Julia M. Edunde, Mrs. Il. E Burden. M. S. M. Carter, Leorge Banta, Angeline Bander, Rantes Wood, Julia Wood, Mr. Starter, Carrier, Rantes Barton, Mrs. D. Deun: Charches: Eosr. Baptal, Consensity, Learner, Land University, and University, Mrs. D. Deun: Charches: Eosr. Baptal, Consensity, and University, Mrs. D. Deun: Land University, Mrs.

and Universalist,
ported by E. Whi more,
unber of Spiritualists: Fourteen,
most - S. Whitmore, Sr. S. A. Whitmore, H. Judd's
most - S. Whitmore, Sr. S. A. Whitmore, H. Judd's
Miller, Mr. L. P. Butte, L. A. Butte, Mr. Alary Butte,
Janus, Mrs. A. P. Butte, L. A. Butte, Mr. Alary Butte,
Janus, Mrs. Adams, Mrs. Sarah Adams, S. Canjewcutters, I was by Mrs. Laura be Force Goode, Four

1. Denice, Mr. Adams, Mr. owner, the Cordon, re-by Mr. The by R. M. Janes De Porce Gordon, re-by Mr. Will-brooker, Mr. Medigner, Dr. Hore and wife, clairvoyant Physician Mrs. Hore is a good psychomicins for alsowering scale Mrs. Hore is a good psychomicins for alsowering scale for the property of the Cordon of the Cordon of the fill work, and have great success especially in chron-diseases. Mrs. E. M. Judd is a clairvoyant medical less given have great scale for the Cordon of the California medians.

#### Obituary.

Passed to the higher life, May 31st, 1870, Mrs. Mary Jones Kinsali, of Naperville, Ill., wite of J. Kindball, Equ., aged 42 years.
One nicce, Mrs. Kimball, was the youngest daughter of a deceased brother, who has long been a resident of the Sammer Land,—one who loves to commune with us, and other mortals.

Mary was not only a Spiritualist, but a medium.

Mary was not only a Spiritualist, but a medium.

Her father, as well as many other spirits, have controlled her as a medium, and watched over her with guardian care through a severe and protracted eicknose. They often advised her of the Let that her cartisty duties were soon to close, and that a happy hrome awaited her in spirit-life. Her husband, who is a Spiritualist, two children and an aged mother, constitute the family circle yet remaioing. Two brothers, and a sister far away, one of woom arrived from Sn Francisco on the day of her funeral, survive her.

She talked calculy of the great change that her powers to watch over, guide and guard her dependent children, would remain perfect after as before the change. In this happy frame of mind her spirit left the physical form, and took on immortality.

It was our happy privilege to administer the consolations of the gospel of Spiritualism to the mourners and friends on the funeral occasion. Eo. Religio-Paillosophica Journal.

Passed from the worn out easket of materiality to the bisher life, in Elisworth, Maine. April 21st, 1870, Mrs. Sillie Hingman, aged 87 years and 10 months.

Resolved, T sat whereas Sister Kingman was so worthy a member of the Grand Encampment of Ancient Pyramids, and in reverence and memory of our aged sister and co-worker in the beautiful harmony of spiri. philosophy, we do hereby attest that she was ever known as a faithful Christian of the Evanevicial church to fifty years, and for the that she was ever known as saithful Christian of
the Evangelical church for fifty years, and for the
last fifteen years has been an investigator in the
beautiful mysteries of a more liberal theory, Spirflualism, working in her sphere to harmoulee the
world. Retajung every taculty to the last breath,
ahe expired, and manifested her spirit presence at
the moment she left the mortal form, through a
mediam dauzater present, saying, "Grieze not, I
am with you."

M. Kingman,
R. Ames,
J. F. Brown.

Mediums In Chicago.

MRS. A. H. ROBINSON AS A MEALING MEDIUM

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BY HUDSON TUTTLE,

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### Communications from The Inner File

For the Religio-Philosophical Journal. JNNER LIFE.

se in the Spirit Land, -from a Spirit.

BY MRS MARIA M KING.

The weary-worn traveler journeying through earth lie, whose experience of its hardships has overbianced that of its ple sures, at least in his own ext mation, is ant to ask to "question to his own mind again and again," "When shall I find rest and relief from these burthens,—where shall these tired limbs treps ut his wearied heart?" "In the grave at last," is the response; "and beyond, my spirit fift live, sat all, will either be blessed or carsed. What shall be my fa ure state, the character of my rest, if it cames at all, it is not given me to know.

Brotaer, sister, groaning and waiting for deliverance, understand that it is given you to know the character of your future life with sufficient accuracy to satisfy the cray" ago of your print for this knowledge, it you will but according to the light that is offered you. The gates of the cleek, all world are a jur, and swinging gradually open, and through them the inhabitants of that world send messages for the express purpose of helping you along in your journey thither, and to prepare you for what awaits you there. It is of much consequence to you that you know something of the realities of the future state beyond, what is revealed in ancient writings as the inspiration of prophets, although you have induded seem many times told to the contrary. You suffer for the lack of this knowledge while you have into, and at length enter our future home enveloped in such darkness and uncertainty as the state of the contrary. You suffer for the lack of this knowledge while you have into, and at length enter our future home are very careful and the state of the contrary. You suffer for the lack of this knowledge while you have into, and at length enter our future home are very contract of the proper is suffered to the formation of the form

make it what we need. We add to the varieties it produces, as we desire, making it a part of our accretion to attend to it; and we consider it an indispensable appendage to our home; for it yields fruits necessary for our support, as well as flowers to perfume the air, and variety to delight the eye. One very important purpose it serves is as a place where the children can amuse themselves. The little ones who are our charge a portion of the time, have their play houses in the garden, and they may roll on the grass, and repose in the shade of vines and shrubberry, without fear of being disturbed, or injured by noisome insects or reptiles. They skep like cherubs in the 'bwers, where they are besprinkled with rose leaves, and regaled at every breath with 'fragrance. They sit in groups by the bub'ling waters, or in the shade, their playmates with them, and often teelr teachers, relating stoiles, asking questions, and amusing themselves variously, as children love to do. I often glance at them thus; and have turned my thoughts to the bereaved hearts in carth-life who miss the presence of these lovedones in their own faredness. by their own fire sides. How satisfying such a glance would be to that mother's heart, whose lost little one sits the most tendrity watered and cared for, of all the circle. It is a tender plaint, recently transplanted from an earthly garden to a heavenly; and all make it their business and pleasure to make it happy and contented. He carries his the lambs in his bosom," verily He does. Tacy repose in the bosom of love; being ast tenderly cared for as it is possible for them to be a standard of the standard of the standard of the plants of the standard of the stan

rice his the lambs in his bosom. Yerriy the does Taoy ripse in the bosom of love; being as tenderly cared for as it is pashbe for them to be an interest of the second of the lower being as tenderly cared for as it is pashbe for them to be a second of the lower being and the second of the lower being and the second of the lower being and the low

For the Religio-Philosophical Journal.

LYDIA H. BAKER, MEDICM.

As the purple light of early morn gilded the eastern horizon, all my outward senses was folded in the embrace of the angel, who so beautifully and untiringly kept guard over me, and so often tuits folded me to her willing beson, and poured into my listening ear words of wisdom, hope, fay and comfort, opening my eyes to the beautiful conceptions burn only of the exalted minds of the cleatial hosts that people the inner world "Sweet monitor,—what now?" The question was not uttered by me, for my whole being was in obeyance to this lovely sister, and poweriess even to ask it. The slumbering babe upon its mother's become, reposed not more unconact usity nor confidingly, nor could the question of its welfare be by it inner truly spoken, than its baby-hood demanded, and so with myself. And as the mother uses her wisdom for the little one, so did the mother-angel for me, when she softly unfolled the pages of my interior mind, and seemed to whisper in an angelic prompting. "See the lesson!"

Immediately, sight, hearing and understarding were given, and before me was a populous

is at the mother uses her windom for the little cone so did the mother sage for me, when she solly and seemed to whisper in an angelle primpting.

See the leason?

Immediately, sight, hearing and understanding the seemed of the proper seemed of the seeme

class of white spirits, men and women, of large earth capacity, who are the means of promoting and bringing about all human reform and progress; and the other class that relard it.

As he gave me the knowledge that enlightened humanity was indisenced by this Ludian spirit, it, was humilisting, and tould not help wondering.

Is it possible the intelligent. American nation suffer themselves to act under the psychological inference of the mass of such spirits.

Then my eye swept over the millions of minds, and they were foided, as it were, in the narrow compass of my own; or else mine had widenced in dimensions and grasped that of this was chosen to the more considered than the summary of the words of the speaker. And meabured the meaning meaning the many owners of the speaker.

And meabured the meaning meaning them in the higher forms, eliciting the admiration, of the spirit-aware.

Then this part of the scone faded before meaning the chart of the contradiction that is not be a contradiction to the contradiction of the Creek.

more capable of enacting them to the spirit-savages.

Then this part of the scene faded before me as I turned to look at the questioner of the Creole, recognizing him in the person of atolerably large, fine-cooking, middle aged man, sitting at my left, while there was many beautiful magnetic currents resembling burnished silver, playing between us, as they passed from the positive currents of his system, to the negative of mine, materially adding the direct channels of spirit thought to me. But how they operated the machinery of thought, I did not see, for with the inquisitiveness of a daughter of "Mother Eve," my mind wasalirected to "what kind of a fellow are you, sir," and the question answered,—a very clever, sensible man with a large amount of human kladness and affection.

Lancaster, Texas

For the Religie-Philosophical Journal.

READ BACKWARDS:

Many chapters of the bible scriptures should be read backwards, in order to get the true sense. The scriptures of the Old and New Testament have become badly mixed and transposed in coming down to us. They have been translated, interpolated and transcribed times without number. The originals was once lost, and uses never found. The copies are sorry things, compared with the originals. If their authors were to return to earth, they would not recognize their own writings, they have been so changed and corrunted. If the spiritual destiny of the world ever 'lid hinge upon that book, it certainly does not now. Why does God pay so little attention to that book if it is so important? Why does he not tell men where to find the original? Interested priests, and men who have supposed themselves to be reformers, have racked and tortured the book in every conceivable manner, until it cries out, in its agony, a sanction to the doctrices whe these men wish it to teach, and whitca were first hatched in their own brains.

The bible teaches that "God created man in his own image." It is should be read backwards, to get the truth,—thus: "Man created God in his own image." Man's mental image of God is nothing but the picture of a big man,—rrand and powerful,—shaped and patterned in his own image, in every respect, having eyes, ear, hands and feet, together with all the parts that make not him to the part of the parts that make not him to the parts of the company of the parts that make not him to the parts that the carth. They hold him to be be a real, living person, but how they know this fact, they do not pretend to say, for nobedy is fool anough to any they ever saw him. But I seek "as one having authority," and tell you that such a person between the him to the parts of men and women who have once lived either on this albey or nobedy is fool anough to any they ever the parts fact that one of the parts it

now only laugha at them.

But again asth the acripture:

"When this mortal shall have put off immortality," of the mortal shall have put off immortality," of the immortality shall have put off mortality,"—bat is putting off the body or covering of the spirit, to protect it against the severity of the elements until it is fully developed and able to exist without the body,—this to the severity of the elements until it is fully developed and able to exist without the body,—this this hull, naturally, drops off it, being no longish of any use to the spirit. Many beautiful analogies of this are to be seen in nature, and in the growth and development of the vegetable world. The body is mortal, because it must decompose, and so back to the earth and its original elements again; but the spirit is immortal, because it is composed of very fine magnetic material, which cannot be decomposed. Hence, men and women 'are-immortal upon natural principlos, and not in consequence of any particular system of reliation which they may have received and prac. ed. The objectal immortality is anoth, consequently natural immortality: is the obly immortality there. The only positive proof that we can have of man's immortality, is to either hear from him after he is dead, or to see him on the ruturn of his spirit to the earth again. The intercurse between his matural and the spirit world, and consequently have the hear from the dead, but that the outer from whence no travalent in the spirit world, and consequently have which the spirit world, and consequently have which the spirit world, and consequently have which the spirit world, and consequently have when he solved an object in the spirit world, and consequently have when he solved an object in the spirit world, and consequently have when he had the proven dead of the consequently with the spirit world, and consequently have when he could develop the same that so when he had head the spirit world and consequently have when he selected his disciples, chosing from the dead, hence we kno

WM. S. PARMESTO

Spiritualista do not deny that some spirits who reture to earth, or masfest themselves through various mediums, are, according to certain standards of goodness, comparatively evil. But that there is such a thing as evil (per. so.) in which there is no goodness, they certainly deny. But that some spirits willfully try to decedere, lie, and do all other villianties that evil hearts delight is, there can be no question, and that they often do instigate and influence those who are mediumistic to do evil deeds, and wreat their vongreance upon those who have is this life thwards or crossed their paths, there can be no doubt. But these who cavil at this list should remander that there are, thousands of mortals upon the earth sphere, and many, perhaps, in their immediate neighborhood, who delight in doing the same things, yet they overlook the fact and live contented in their dangerons vicinity.

It is unjust to blume or ascribs evil to all spirits who return, because some are comparatively so, when consilitions lavor their dispositions, and as dying does not improve their habits or inclinations, we cannot expect anything bitter from them as spirits. It must also be remambered that there is no offset to the power of these spirits, and that each mortal (whose conduct does not prevent it), has a carafian spirit to protect them against the evil doines of those is a lower condition. This wise provision is not taken lato consideration by those who embrace every opportunity to do so, it is, therefore, rateer the fault of the mortal than that of the spirit, for the results which may follow.

This state of affairs will be likely to continue until the habits, lecilinations and morais of the mortal than that of the spirit, for the results which may follow.

This state of affairs will be likely to continue until the habits, lecilinations and morais of the consistent has and morais of the present of the provision in the fault of the mortal than that of the spirit, for the results which may follow.

jesious, and that if the creeds of the church are not duly observed or lived up to, that hell are will be their portion throughout eterally. These and many other absordities are repeated from year to year, until they become a matter of faith, to live and die by. It is no wonder, there'me has the about as mid day. It is no wonder, there'me has about as mid day.

More than half, the civilized world are mide to believe that priests can forgive sins, or step between the transgressor and the brukes law, the penalty of which, oven the God of Nature cannot alter or prevent, much less the interecession of a priest. No! the penalty must follow the office of the control of the contr

For the Rel glo-Paile AN INVOCATION.

BY ESIZA A. PITTBINGER.

Thy power all forms of matter doth creat;
Thy will all snades of beauty doth portray.
Thy wisdom guides and samp a cach wayward for

Tay who m guides and stap a case and all within the regimes Thy laws obey! And all within Tay regimes Thy laws obey! The mora is radiant with Tay crow ing light. The noon resplendent with Tay fazzing rays, And all the mysic voices of the night. Their strains attune to Thy elernal prize!

The soft-system actions to lay electral praise i The soft-system moon, all contract binad, second That size a queen upon her shadowy turone, The stars that gluimes: from the dim U seen, At thy command the il-system stoom in that I seen, And myriad swarms their leafy coverts see And all within thy seat domain that lives Tay glories in one grand triumphal-coop speak in

Taou great, supreme and ever ruling One.
With sovereign power o'er every though; and
While ed;
While pain and discord their dark orbits run,
Un, teach and hallow to each soul its near,
Whin strength to bear, with fails to cheer and
guide.
That Thy lar-reaching gissel, above the tide
On which their bark is borne, a peaceful fate
may see.

Os which their bark is consequently may see, a may see, a large translation of the fact of the following wrought, the fature spreads, as unexplored is all Great to the sacred annuls of Thy thought—The present, only, with its chastening deeds, Occurrely to our measured vice defines, And wisely limits to our unions needs. The beauty and the glory of Thy wast designs?

Enough for us Thy purpose thus to serve, Enough to teel Thy ever boundless fore, To know that all these lower law subserve a A power suprema, that raies and reigns above! Thou are that power loh, Father, now to These in Thy unbounded resims our spirits soar, With ever-gratedul soul and bended knee Thy holy name we praise, Thy perfect works adore!

Thou art our parent! we Tay power coales,
And as Tay children would be sately led;
Thou art our guide! our path eay kindly oless,
And o'er us all Thy loving mercies sprea. I—
Thou so carpe divine of universal creed,
Thou the creetor of sach doubtful fate,
Thou only judge of very thought and deed,
We bus, before Tay throne, for Thou at one
art great.

A Gem by Bjornson.

The tree's early leaf-buds were bursting their brown;
"chall I take them away?" said the frost sweeplag down.
"No; leave them alone,
"Till the berries have grown,"
Prayed the tree, while he trembled from rootlet to crown.
The

I I take them away ?" said the wind, as he

swang.
"No; leave them alone,
Till the berriss have grown,"
Said the tree, while his leastlets a divering hung.

The tree bore his fruit in the mid summer glow;
Said the girl, "May I gather the borries or no?"
"Yes; all thou canat soe."
Take them all; all for thes,
but the tree, while he bent down his laden boughs low.

### A VISION.

OM W. W. BO

We have had remarkably skong proofs of spirit power in our little town of Hampken.

A young lady of this place, after retiring, about 10 F. M., on Tues lay night, was taken with what appeared to be spasanded affections. She jumped out of bed and ran down stairs to her parents, and told them she was dying. She was laid on a lounge and bathed and rubbed in spirits of camphor and other stimulants. After lying for a short time in an unconscious condition, frothing at the mouth, apparently in a convulsive fit, to the surprise of her friends, she was restored to her senses and perfect health instantly. The first words she spoke were:

"Bryant Tunnan is deed. I saw him fall and kill himself."

This vision, or whatever you chose to call it, was talked over again and again throughout the willage, on Wednesday morning, as early as 7 A. Mt. At hall-past twelve o'clock, on the same day, a telegram was received, verifying her statement.

His death occurred near the Ilale of Shoals. The particulars will, probably, never be known. As he was on deck alone, and was not missed until 6 A. M., the presumption is that he had a ft, as he was subject to them, and fell overboard.

A French scademican says bydro is much more fatal with adults then with dren, because the latter have grainer equa and less apprehension; also, that the dis-less frequent where the dogs go unquaries

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#### RAIL-ROADS.

SUMMER ARRANGEMENT

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The author of the above named book, is a philosopher of large experience and great merit.

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Dir. Fairxington is a thorough believer in spirit communications where the same communication and demonstrations in this work in modula greatly, to the following is the table of contents of this valuable work.

"CHAP VIL "Off he senses it." Motion; or, the power 16 move.

MIAP VIL "Off he senses it." Motion; or, the power 16 move.

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NIL "Off he senses it." Motion; or, the power 16 move.

Consciousness, III.—Attention, III.—Percepton, IV.

—Memory, V.—Association, VI, AND VII.—Likes and Dislikes. VIII.—Submitted IX.—Invarianton, X. Will, Charles, IV.—Off the peculiar functions of perception where it a state of Artificial Sommanholism, I.—Consequence of the sense of the sens

CHAP, XXI.—Of the schee of pecunic.
CHAP, XXII.—Of the schee of motion, Of their physical strength.
CHAP, XXIII.—Of the influence of Artificial Somnamballism on the system. I.—Of its influence upon a healthy subject. II.—Of the influence of Artificial Somnamballism upon diseased subject.
CHAP, XXV.—Artificial Somnamballism considered as CHAP, XXV.—Artificial Somnamballism considered as CHAP, XXV.—Of the kinds of disease cured while in this state. I.—Chorea, or SV. Vitus dance. II.—Epilepsy, VII.—Bypepsial, IV.—Intermittent fever, V.—Feer, V.—V.—V.
V.—Laee, VII.—Inflammatory freematism. A.VII.—from unrequired ince. XII.—Choe., XII.—Cae., XIV.—Contraction of the muscles of the flagers.
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ence of his Pianos and Organs, —wening Fost The Waters' Piano ranks with the best m in America. - The Independent, N. Y. v n v tf

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## Crontier Department.

37..... B. V. WILSON

### nation in Advance of Universal-

\*\*Spiritualism in Advance of Universalfem.\*\*

E. V. Wilson.—Data Sin:—I believe in the
Spiritualism taught in the Holy Scriptures of the
Old and Now Testaments, and that many of the
writers thereof actually saw and conversed with
departed spirits; and believing this, I have no disposition to deny the fact of spiritual communication up to the present time, so far as it harmonince with the above, Insied of Spiritualism being
better then Universalism, then, it is but a part of
Universalism, as embraced in our Confession of
Taith. The Spiritualists of the Bibbs taught Universalism as the standard of our belief; they were
Universalism, and so is every one to-day who
teaches the same spiritual truths that they taught,
whether he knows it or not; and I am surprised
that so many peopler-simply-because they believe teaches the same spiritual truths that they taught, whether he knows it or not; and I am surprised that so many people, simply because they believe in the fact of spiritual communication, or even know it to be a reality, take for granted that they are not Universalists in belief. I can account for this only on the supposition that they are deceived either Investion to what tree Spiritualsiem is, or else that they do not understand the doctrines of Universalists. Juverailien, or, perhaps, both. There are those t present who advocate what they term to be piritualism, that is in direct opposition to the piritualism of the Bibla, and hence are opposed o Universitien. Such presence oncement the Bible, claiming, for intrance, that it is "as full of errors as a book can well be," "that it is a compilation of the set."

of lies, etc.".

A ceriain woman in Alamoons, Iowa, I was told, kicked the Bible across the house in condemnation of it, shot a man whom I heard lecture there in favor of Sprittaliam, driverd in substance, of it (Bible), as did Alexander Smyth, viz:

printing, so and Alexander Onyus, v.z.;
ift (the New Testament) is a complistion of a, contradictory statements, ridiculous absordi-se and mystical measons, too ridiculous for a telligent person to give credence or dependence

ties and mystical nonsense, too ridiculous for any intelligent person to give credence or dependence to. We I do not believe that such utterance as hear, were sever prompted by immortal spirits, and if they were, they are none the better for it, and should be abhered to more the quicker. No doubt some persons feel condident that such are the teachings of spirits, but when I take into consideration the nature and power of thought, the mondans influences at work upon the human mind, of en d-ceiving it—as illustrated in the 3-lem witcherset, when poole I it sure they saw the manner of the second of the second of the modern that this is only as hallucination of the mind. But such Spiritualism as Mr. Hardings and some others are advocating, as referred to in my last communication, agrees very well with the Scriptures and Universalism, and so far as it does agree, is just as good as Universalism, and no better. After speaking in commendation of the prophets, in "I'll is sufficient to point to, the fact that the most civilized nations of the gar beach before the pure teachings of Jesus,—nearer to truth and the necessities of such than any other."

But you say that your Spiritualism is in advance of Universalism, because you hove, whilst we only believe in "the first holiness and happiness of all in the resurraction, "neither can they die an more."

Now, dear brother, if you know all this, and did.

conserve in "the man dointees an happiness of the mankins,"—that all shall be qualt unto the angels mankins,"—that all shall be qualt unto the angels manors," meather can they die an more."

Now, dese brother, if you know all this, and did not prevend to know anything in direct opposition to it, I w. uld be free to admit that both you and your splitthalism are far in advance of Universalism, but infigitunably for you, you stated, just previous to this declaration, that "spiritualista know that the world sternal is fail of infe." The reserved in a late "world deriral," of coupse, ""spiritualista know that the world sternal is fail of infe." The reserved in a late "world deriral," of coupse, ""spiritualista derire from witness, is nothing, but obtef, after all, and I am constrained to sak you if you have: "seen, heard felt and convered with 'the the "lying spiritualista derire from witness, is nothing, but obtef, after all, and I am constrained to sak you if you have seen, the world sternal, after they shall have become "holy and happy," so as to have p rfeet knowled, you have eyen this' and before appiritualism is not in advance VI tiversalism on the cover of knowledge. You say, "I make no prets sloon," but if it fails only you have in the xeard, If, indeed, you have eyen this' and before appiritualism is not in advance VI tiversalism on the cover of knowledge. You say, "I make no prets sloon," but if the world cternal istall of ying spirit, last' it a mistake that you have helped several Universalism. It is not to the dark and ying spire; last' the world cternal testil of ying spirit, last' it a mistake that you have helped several Universalism. It is not the proof of either issu that we are contending about, and hence I shall not notice the text's you referred to in your last.

Universalism, as expressed in our Confession of Paist, and Spiritualism as individually defined by 'Issa advocate, for want of a general Confession of Paist, and Spiritualism as individually defined by 'Issa advocate, for want of a gene

ct. t. ist. "We believe that the Holy Scrip'ures e Old and New Testaments contain a revelaof the character of Goé, and of the interest, and final destination of all mankind;
a. Hardinge admits of this in the lecture reito, as follows:

o, as follows:
prophets as they were moved by the Holy
prophets as they were moved of immorand lead to the worship of God." "The
of Christ was to teach man the immortal
of the spiritual nature, and the spiritual

estiny of the spiritual nature, and the spiritual sating of man. You not others may teach something different room this, but if no, it is not as good as Universal.

To nand others may teach so good as Universal.

The second of the second of the second of the Billian second of the Billian second of the Billian second of the second of the

planes."

over is prefection, and hence the God we believe perfect and harmonious in all His attributes. one can believe in a better Tweedean this. "Recommendation of the control of the

cital. "Revealed in Christ by one Holy, Spift of race," or ag lira Rardings says: "We feel to this series," or ag lira Rardings says: "We feel to distinct the same of the property of mankind to disease and happiness." by means of the purifying fluoress of the Gospel of Christ. This is a good as Spiritualism, is it not? Now comes the erticle you failed to notion, and when contains something good in addition to the with contains something good in addition to the "We believe that holitons makes the same and that the contains the same and the same a

memoritative and "spirit manifestations." We believe that bollines that the believe that the supplementation of th

things are good and profitable unto men," forms the expression of our belief in relation to morals and daty means are consistent as more perfect source of instruction and biffil than is schowledged in our first stricle of faith; a better God, more state factorily revealed, and a better dettiny for man than is expressed in our second article, and a system of morals more perfect than the last stricle embraces,—with a better incentive to virtue, and the strict confession, let us have it, by all means. It is comprehensive and brief, not restrictive in belief, but grants all the liberty of individual thought in scientific and religious discoveries that can be-asked of opirit manifestation. I admit that the thought of opirit manifestations is pleasing? To some, and infinesse. Granting all to be spirit manifestations that are claimed to be at the pressing manifestations that are claimed to be at the pressing time, set, after all, they form but one branch of the multi-make a specialty, to the rigoring of all things less exquired in the pass. With the charming appeals and infinesses. Granting all to be spirit manifestations that are claimed to be at the pressing of all things less exquired in the pass. With the charming expectation of heaving something from the immortal world—and therefore new and in "advance of present attainment"—many seem to forget the good already in store, or condemn it for its age. They evidently forget that the future is sufficient to the sufficient of the sufficient

#### " THE VOICES."

This book has the warmest friends and bitterest enemies.

Wm. H. Burleigh in a letter to the Chicago Post, called it a "Lice Book."

The NEWARK COURSER, may "the author has a rational philosophy of the relation of matter and mind, and his theology is at sonce natural and charitable."

and chapitable."

Prof. Brittan says, "from the nature of his views it is quite likely that the poets and spiritualists will suspect that the manile of Alexander Pope may have fall:n on the manly shoulders of Warren Bouner Barlow.

The Washington Sunnay Morning Gazertz says, "this is a strange work,—in a religious sense it outstips the worst efforts of Paine or Voltare.

The Ammeal Spiritualist says, "the voice of nature and the voice of a pubble are the outspoken thoughts of a mind deeply sympathetic with the world of man, and realm of causation."

of nature and the voice of a peuple are no our spoken thoughts of a mind deeply sympathetic with the world of man, and realm of causation."

Judge Barker says, "viewed as a didactic work, it would urquest inably cause the author to be classed among the ablest and most gifted didactic pepts of the sag."

The Bristoal Roethers, "when we says, "we challenge any man or woman of literary tasks, to take up the book and read a few pages without feeling an irrepressible desire to finish it."

The Barkers of Lioute says, "Barlow's Grand Poem The Voices, should be in the hands of every liberalist in the land. Wheever crustes the different Voices, beginning with the voice of Superatition, in which he shows so clearly the aburdity of the common conception of God, and the myth that the Creator of the world uses it for a mere battle ground with an enemy he cannot successfully overthrow, and follows the author faitfaully through the Voice of Nature, in which reason and philosophy set all be transcripted with the common successfully over about the time to the proposed has been skillfully done, and with supersticin, will have to admit that the task proposed has been skillfully done, and with supersticin, will have to admit that the task proposed has been skillfully done, and with supersticing will have to admit that the task proposed has been skillfully done, and with genuite power; and the further fact that he has hit the mark in the very center."

We might select pages of a similar import, showing the general appreciation of the work, but it must be read to obtain a just conception, of its peculiar merits and marked originality. It is, indeed, a Literary Jewel, a garland of fresh thoughts woren by the master hand of a poet. Each leaf is a Literary Treasure. It is all meat,—there is no shell to crack,—no circumlocutory verbuity to wade through in order to come to an oasi of real truth. The authors ideas are pointed, clear and concise, his narrative is beautiful, musical, and bubbling over with the 'emotions of a sout that is i

It is neatly bound and printed on heavy fine

#### THE STONE CREEK GHOST.

We clip the following from the Obio Demo

We clip the following from the Unio Democrat:

Our readers will remember that two weeks since we gave an account of some straige dciags at the house of Mr. Geo. Fasher, on Stone creek, who is receiving an unwished for an unwelcome notoriety. In addition to the strange things them recounted as being seen, and done in presence of his little girl, we have learned the tollowing: It seems also had gone on one occasion to her grandfather's, about one-half mile distant, and was sitting at the table eating, when she was suddenly struck in the face by an unseen hand. Her grandfather, Mr. Abraham Walter, heard the sound of the blow on the little girl's face and saw her motion; but could see no one cleas. It was a palpable and decided shap in the face, given with considerable force, sufficient to throw the little girl from her seat. On another occasion, Mr. Walter says that in company with the little girl, he "chased the witch for some distance," any 50 or 60 rods, and on the way he saw a mark on the issue that looked as though some one had crossed, and when they returned back to the house the witch was standing near the hake-over—having rechad the house be

distance, 'say ou or we come and colored as though some one had crossed, and when they returned back to the house the witch was standing near the bake-oven—having reached the house before them. Mr. Waiter did not see any thing; but the little girl insists that she saw w woman.

If true, and we have no reason to doubt them, these are very corious things. Mr. Fisher, Mr. Waiter, and this little girl, are no doubt all truthful people, and tell what they believe to be the truth; and now it only remains for some one to solve the mystery and let us know what these strangs doing mean. What are they, and whence come they? Ignorance of plain, palpable facts will no longer avail. The people want to know what these things mean; it is within the measure of the other that was to convenes a dozon or more of the clergy, to sanstrain the cause. Ensetting the way of the custom them was to convenes a dozon or more of the clergy to sanstrain the cause. Homestine, upon examination of the present the custom them was to convenes a dozon or more of the clergy to sanstrain the cause. Homestine, upon examination of the present the custom them was to convenes a dozon or more of the clergy to sanstrain the cause. Homestine, and in those cause they girl year, where the meetings—"circles," and allayed the trouble of the present the control that the spirit, where it is

should "cease from troubling" and be at "red".

With all due deference to the ministry here about, we suggest to them an investigation into this so called "witch" business, and let the people who are thirsting for "knowledge" have the result of their investigations. More anon.

THE GREAT BOOK OF THE AGE!

ANYTHER.

MRS. SAWYER is still at the Circle R. of the RELIGIO PHILOSOPHICAL JOURNAL, and is giving, by her, conderful tests, excellent at infaction.

### Spiritual Meetings, Conbentious &c.

#### MAINE.

MANNE.

The Spiritualists and frieeds of progress and free thought, will hold a two days' meeting in Elisworth, Hancock County, Saturday and Sanday, the 25th and 25th days of June next, commescing Saturday at ten o'closk A. M. a cofdial invitation is extended to all. Tae Spiritualists and friends in Elisworth will entertain all free that they cas.

Per order of the Committee, M. Hingman, Chairman.

Manersville, May 25:h, 1870.

#### WISCONSIN.

WestONSIN.

The Northern Wisconsin Association of Spiritualists will meet at Spiria, Wis, on the 17th of Juce, and continue in session through the 19th. Hall-fare ticker acro by proured at all the stations on the M. and St. Paul R. R., and hold good through to the 20,h. Important business connected with the work of difficulty the graph of Spiritualism, will come before us for attention.

Appleton, Wis , May \$7th, 1970.

#### GROVE MEETING.

The First Society of Spiritualists, of Farmington, Mich., will hold their second annual meeting in a grove near the village of Farmington, Saturday, the 24th, and following Sonday in June, 1870.

Mrs. Frank Knowles, of Breedsville, Mich., and G. C. Stebbles, of Detroit, have been engaged as speakers for the occasion.

Come one, come all; let as have algood time. Friends from a distance will be provided with homes.

The Quarterly Meeting of the Oakland County Circle will be held in connection with the yearly meeting. We have a church in case of bad weather.

#### NOTICE.

The Quarterly Mosting of Spiritualists of Nunics, Ottawa County, Mich., will be held at the Bartholomew School House the third Saturday and day, the 18th and 19th day of June, commencing at two o'clock, P. M. Mrs. L. A. Pearstill and Mrs. Sarsh Graves are engaged as appeaders. A cordial invitation is extended to all.

A. Barrholomew.

A. BARTHOLOMEW. Nunica, May 24th, 1870.

HOU PHERN WIS CONSIN SPIRITUAL CONVEN-

Will hold its third Quarterly session on the 17th, 18th and 19th of Jame, at Sparts, Monroe County, in conjunction with the State Convention, which State Convention shall be substituted for this Convention.

Convention.

The Spiritualists of Southern Wisconsin, are urgently solicited to attend, as subjects of great importance are to be considered.

Half-fare excursion tickets can be had at all stations on the Milwaukee and St. Paul E. R., good from the 15th to the 20th of June inclusive.

By order of the Committee. E. W. Stephens, Secretary, Southern Wisconsin Spiritual A sociation.

Three Bays' Secting in Stargie.

The Spiritualist frieeds of progress and free thought, will hold their elevanth anniversary meeting at Sturgis on Friday, Saturday, and Sunday, the Firh, a 18th days of Suns. Emisonst speakers from abroad with the in attendance to address the people. Ample provision will be made to entertials strangers from abroad.

By order of the Committee.

#### Convention.

The semi-annual Convention of the State Association of Spiritualists of Minaseota, will be held at Farmington, Dacota Co., Minn., June 84, 85, and 29, 1907.

All Spiritualists throughout the State, are requested to statend, Arraigments have not yet been perfected with be various R. R. companies, for return tickets, (free) but we hope to secure the same. Delegates will repair to the Occidental Hotel; where they will be met by friends. Ball and entertainment free.

Pennsylvania State Society of Spiritual-ists.

The Fourth Annual Meeting of this society will be held on Teesday, the State of June, 1976, at 8 and 8 p. m., at Harmonial Hall, 11th, and Wood Streets, in the city of Philadelphia.

The friends of the cause are carnestly invited to attend this meeting.

ans meeting.

Our missionaries are at work, but we need your hearty
co-operation in order to prosecute the work with greater
uncesse. There are hundreds of thousands throughout
our state who are anxious to hear the gespel of Spiritual-

ism.

Those who cannot come will confer a favor by seedin reports of the condition of the canse in their section and their contributions to the secretary.

Carolina A. Grinaca, 1915 Weifut at, or to Henry T. Childs, M. D., 694 Race st., Philadelphia.

The First Religo-Philosophical Society of Hilled ale county, will hold their annual Footival at Gless Lake, Steuben county, Indiana, on Saturday and Smaday, June 18th and 19th. Hrs. M. F. Fowler, and Dr. Brown, of Kendlevilla, are engaged as speakers, assisted by as many others as may chose to occupy our free platform. A cordial invitation is expensed to still, as ample provi-sion has Jeen made to accommodate our friends from a distance. Trains will be in widther to convey masses.

## PLANCHETTS—THE DESPAIR OF SCI-

The above moned work is one of the very be published. Brory Spiritualist throughout show a smid for it at once. It shounds in their published. Every Spiritualist throughout the country theor is said for it ad ones. It shounds in their demonstrate their demonstrates and their Spiritualism beyond call. The possible Even everywhere spack in the highest terms of it. The, work has paped to the third edition in about in many was in.

The rails of this office. Seen by said on receipt of \$1.00 and 16 counts for postage.

Being the practical results of Medera Chemistry by some of the most extinent French, American, German and Reputst Chemists.

Regutar Chemiets.

This invaluable work should be in the hands of every Greeor, Profess Dealer, Dairyman, Farmer, manufacturer, and others who may wish to engage in a predicted business.

nem.
It contains sure methods of keeping eggs in a fresh-state at least one year, at an expense of leas than one cent per dosen by the Naw Liquin Process and the Day Faunce Markon, both easily

#### UNPARALLELED

As Sure and Reliable Egg Preservations,
—Newer Before Published—
and destined to take the place of all other methods
for the preservation of eggs in a fresh and natural
condition—without tarnish, or appearance of age
to the shells, and when offered for sale can not be
distinguished by appearance or quality from the
FRESH LAID EGG.

Asco.—How to propore Engoseen Barrels by a new and
cheap method, that readers them perfectly sweet, and
suitable for the preservation of ages, and for other
purposes.

Asco.—How to reader sour and mandel Setther sweet; and
how to give white and strashed butter a uniform and
natural color;—and the best methods of miging and repacking butter for market.

Asco.—Improvementation Cheese-making.

—Improvements in Cheese-making.

—How to prevent milk from souring.

—Superior methods for ouring Seef, H

mests.

Also,—How to arrest formentation is cider, and keep is sweet.

Also,—How to make No. I Vinegar at 7 cents per gallon in 16 hours without acid—wholesome and purs, and warranted good for pickling purposes.

Also,—How to test and reduce Revosme Oil.

Also,—How to Manufacture, Gindies, Inka, Gensents, Paints, Varnishes, Hard and Son Boos, Washing Compounds, Bahing-Powlern, So., do.

Also,—How to Tan the Skins of animals, either with gr without the Hair, Wood, or Per on these, in 48 hours, and how to color ure so as to imitate those, of superior grades.

without the Hair, Wron, we have been discovered importer grades.

Ato.—Eve to make new and instantaneous Hair-Dysq.—Hair-Oite, Bair-dressing Compounds, &c.

Ato.—Eve to encire (16th.—2011) shades, with Hew Anillace flat colors, and dying in all its branches.

Ato.—Eve to color (16th.—2011) shades, with Hew Anillace flat colors, and dying in all its branches.

Ato.—Eve to Plate Mails without a battery giving full instructions, so that every one one readily plate with Gold, Silver, Copper, Exac, and Tin.

Ato.—Eve to see Carboile Anil for healing Workle, Barras, Borra, Corea, Quin, and gening Boils, Flavane, Floras, Floras,

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Megative Powders, make such as agracy more
profitable than any other that can be under abos. For
the terms and conditions on which the shore Premiums
will be given, and for all other informative, edderes PROF.
PAYTON SPENCE, M. D. BOX 5817, NEW 10RE
CITY, Also read the rest of this column.

THE CELEBRATED CASE OF

### HUSTON RUSSELL

Terrific Attack of Tic-Bouloureux, or Re raigia, lasting nearly (Wo years

Skilful Physicians fall to cure it.
Surgery and Hydropathy give only partial relief.

Patient prostrated, reduced to a skeleton, and his life despaired of.

HE FINALLY TAKES THE

POSITIVE POWDERS. IS CURED.

ÁND GAINS FIFTY FIVE POUNDS IN FLESH.

Brownerlle, Hebrarka, Dec., 25, 1890:
This is to certify that I, Haston Rassell, was taken on the 56th day of depointer, 1847, with a pain in my cys and hand, and it weigh severe that I thought I would rather die than live. I called on Dr. Hoover, and he strended me for some twenty draw; at time I was only, when under the name of the contract of th o until I commenced taking the Forders called Spaces.' In stitute and Regulive Forders. Size boxes of the Positives are cared use of the gain. And I had the Lever Com-nish the served press, and the Disbete, and sore I believe an extirctly well. At one time the decotors and Friends were not to fine in the size of the test of the I and I also commenced taking Spaces? For time Forders. Hy weight a was 128 pounds; now it is 187, and I know that is in the Positive Forders that

Beal of Buberford and owns, is, before the State of Superford and owns, is, before the State of State

I also certify that I have been acquainted with Husti-nesel for twolve years, and that he was seriously affici-r a jugglitue, and I regard his as one of the wonderf

#### WILLIAM POLLOCE.

On the fifteenth of September, 1868, H use to me with a ferious Tic-Douloureax, of him under treatment until last April, I: me he was dismissed (mproved. Douloureax, Neuralgia. I et April, 1869, at which

### State of Mebracks, County of Hemaba.

I hereby certify that I am acquainted with Huston Russi, and that I know him to have been sick, and I sice-certify that I am acquainted with Drs. Wm. Arnold and Jerom Hoover, and know them to be practicing physicians.

Witness wy head, and seal of said Scale of Hohama County, this End day of Docamber Medwerk.

JAMES M. HACKER.

JAMES M. HACKER. on about the Pe

#### THE GREAT SPIRITUAL REMEDY MRS. SPRECES POSITIVE & NEGATIVE POWDERS.

all precedent, T

De Poolston or Service, Emission La Pale of all lands Service, Dennistry, Program of the Company of Frank Wal-Company of the Company of the Pools of Company of the Co

ora, de. - Furniyete, or Paley, whether or in Mindaum, Joseph modes; all Low Person, and the patterns navens or

are delighted with them. Aprels only als for them. Principled to broughtet and Physicians, on

History (1998) and the Print of the State of Met ...

OO.PER YEAR IN ADVANCE.

Eruth wears no mask, dows at no human shrine, seeks neither place nor applause; she suly asks a hearing,

SINGLE COPIES EIGHT CENTS

G. JONES, PUBLISHER AND PROPRIETOR

#### CHICAGO, JUNE 18, 1870.

VOL. VIII.—NO. 13.

### Ziterary Department

For the Religio-Philosoph SPIRIT MENISTRIES,

ding the rough, thorny pathway of life, with its burdens, and faint with its s in the twilight, when no one is 'near,

When weary with longing, and striving to gain The loys that I dream of, yet never attain,— A sweet, subtle perfume the air seems to fill, And wrapped in soft languor, my spirit is still. When most bitter the bondage that holds me in thrail, and the clouds in the distance my sad heart ap-pal.

wonderful music my spirit surrounds, prrow is hushed by the exquisite sounds.

se I love dearest have passed from my orld seems a wilderness, shrouded in

imes, the thin well rent apart, I can see spirits, still faithfully watching o'er me.

sing away" seems on all things en vision, the joys that shall be,— rthly bonds broken, my spirit is free.

w children of suffering, lift up your eyes !-se your weary complaining, your pitiful sighs, y look! close beade you fair messenger stand, gibg comfort and aid from the bright Morn-ing Land.

#### BY THOMAS GALES FORSTER, ON THE OCCASI

the Funeral of Riss Josephine Servy Marmonis MBN, Philadelphia, May 3, 1870. In my Father's house are many-mansions," aid the beautiful medium of Nazareth, nearly thousand years since,—not wastending, however, my friends, most of the religion of the past, and most of the religions of the ent, would teach that this occasion should use of gloom and sadners. But a newer and er light has shot athwart the horizon of d, and mankind is beginning to realize more rully the goodness of the Divine Fath. me of gloom and sadoes. But a newer and er light has shot athwart the horizon of d, and mankind is beginning to realize more more fully the goodness of the Divine Fathand the practability of organic law to all, the is of humanity,—consequently this philosois teaching that our sister, whose mortal reas are before you, is not dead,—that she has forth, in her womanly purity, out from golden day,—faded, away in the night,—so it that the silvery stars and sunbeams meet re and form a path for her angel feet over silent grave. It is teaching that her beautiplit is born through the agonies of the body another and brighter world, where man a have already been prepared for her. It is easthing that her beautiplit is born through the sgonies of the body another and consolatory reflection, and ild be esteemed as such by her nearest and friends, as well as by the members of the rum to which she was attached, and by all to who profess the same faith with her. It beautish? reflection, and one which should re consolatory to those who are still moving ug the pathways of earthly existence, that experience it, no death, contained the grandeur and beauty of this termed death was to her even before he called twenty-fence it, no death, contained and easers to our common Father's.

The beautiful pirit, that but so recently stared this form, come to the parlor where needlem was seated, and she said to him by tid of a good sister who accompanied her, he people what great consolation I have need to complete from my glorious faith, and say I will be there myself upon this occasion, can there be anything that could be more oistory amid the relations and conditions of an life? Let me then as briefly as possible k for the benefit of those who remain in the What are it here. be there mysell upon this occasion be there mysell upon this occasion here be anything that could be more y amid the relations and conditions of y. Let me then as briefly as possible the benefit of those who remain in the at are the consolations to which this red? She finds that her Father is a She finds that the hildren are all son family, that the laws of being, the leasth so-called, as well as the laws of art of the beneficence of God, and that as amunch a kindness from Him as is; that death to her has been but a kind as as much a kindness from Him as is; that death to her has been but a kind at has opened the flower-encircled door and has introduced her into a newer whiter home,—a home where she can have where she can be the source of this and segreciate all

hat, play teaches us, as it taught her, and all the conditions of time. It raing friends, for as yet, humanity when a belowed member of the taken. It sneaks in consolatory

who have me this temporary loss, we, too, can such use fall the temporary loss, we, too, can such use fall the temporary loss, we, too, can such use fall the temporary loss, we, too, can such use fall the temporary loss, we, too, can who we are but home. The such continues the fall the temporary loss, we are but human. But remomber, friends, that the philosophy of Spiritualum catches the tears at the counter of the continues at the continues that the philosophy of Spiritualum catches the tears at the continues that the philosophy of Spiritualum catches the tears at the continues that the philosophy of Spiritualum catches the tears at the continues that the philosophy of Spiritualum catches the tear at the continues that the philosophy of Spiritualum catches the tear that the philosophy and spiritualum catches the tear that the tear that the tear that the same that the tear that the tear many of the continues that the continues the continues that the continues the continues the continues that t

For the Religio-Phil

BY J. L. SUTHERLAND.

Thought I. Who knows what thought is?
In it an entity — a substance —or what is it?
In it an entity — a substance —or what is it?
If he had not be a substance in the control of the contr multi it is entirely lost amongst ment. The ray of light is lost—its addividual character, is no more—but its properties, its life, continues. When next it is seen by human eyes, it may be in the sparking dew-drop, or in the falling rain, or in the hear-trest or glittering leicle of some northern winter—or it may be looking out from the petals of some beautiful flower, or from the gorgeous plumage of some tropical bird.

It is thus with thought. It is but a spark of intelligence from the organism that has garnered it up, and as it is struck from the train, it burns with brightness and beauty for a season, and as then lest to view. Thought is, therefore, conscious existence—our existence, Conscious existence is but concentrated life, the heat, the spark to use a chemical view.

scale to view. I nought is, meriore, conscious existence our existence. Conscious existence is but concentrated life, the heat, the spark of organized matter, and that heat or spark, to use a chemical phrase, in a mascent state or, in more common 'parlance, in the state or just being freed from the organism from which it is evolved. Since thought is, then, a manifestation of life, it follows:—the more intense the thought, the more intense the thought, the more intense the state of the consequence.—"We live in thought and not in heart-heat".

In deed- and not he nearth-nat.

We live in thought and not not heart-hear.

In deed- and not he year."

Thought and life are alike in their natures, and yet distinct. Life is in everything,—in the heaven of the that no ye noiselessly through the property of the near the property in th

MANITO, ILL.—S. Rake thanks for the continuatio paper. I heartily

#### DON'T CROWD.

Don't crowd: this world is broad counts.
For you as well as me;
The doors of art are open wide—
The doors of art are open wide—
The doors of art are open wide—
To choose the best you can.
To choose the best you can.
To crowd even other man.

Your piles of golden over though you seaso can be a your piles of golden over white he can hardly strive to keep than if anniar from his door.

Of willing found, and houses held?

Alone should man be proud!

Then give him all the poon he heed,

Addinger ty to cover ty to cover.

Don't crowd, proud Mar., your dainty Will glisten none the leve. Because it comes in contact with

Will gisten none the leve.
Because it comes in contact with
A because statemed dress:
This lordly world was never madFor you and I alone:
A jumper has a right to fread
The partiway to a throne.

Don't crowd the good from out four hear By fo-tering all that - bad; But give to every virtue room— The best that may be had; Be each day's good-took. Be each day's record such a one, That you may well be proud; Olve each his right-give each his room, And never try to crowd.

#### GERRIT SAITH.

Not a human uncertainty, but the Creator a certainty.

"Imean by Nature as well our own physical, mental, moral, spiritual human nature, as also whatever else of Nature falls within our observation and study. Nature, as well as Jeans, who may also be called a part of Nature, it eacher that we are to love our fellow man as ourself and God supremely. For it teaches not only that our fellow man's rights sand interests being cqual to our own, are to be respected a our own, but also that for the gift of our being he and we owe to the Giver all the gratitud and praise and love of which s) sublime a Being is deserving. It needs no mote than a very we restricted accumintance with our being, to shot

Northwestern Speanur.

In session at Joliet, Ill, May 28th.
According to the published call, the convention
met in the Court House at Joliet on Saturday,
May 28th, at 10% A. M.
On motion, Mrs. M. Fuller, of Ohicago, wha
elected Preddemt, pro. tene., Mr. Hoar, Vice Fresident; and Mrs. Mary Mitispangh, Secretary.
Committee of arrifagements, D. H. Rocce, Mrs.
M. Millepaugh and Mr. Smith.
Ocommittee on resolutions, Mrs. M. J. Wilcoxson, Mr. Searles and Mr. Walker. A conference

committee on recolutions, Mrs. M. J. Wilcox.

on, Mr. Searles and Mr. Walker. A conference
rea voted.

In the absence of H. S. Brown, M. D., Chairman
if Committee, and by request, Mrs. Wilcoxxonpened the meeting, stating the objects of the fraeraity, which was the protection of speakers and
while and unpopular service, etc., referring to the
success of their first initial convention, hadd at R.ine, Wis, closing the first of Ct. last.

Mrs. Addie L. Ballon followed in her unst intreasive style, relating events in her public cacer, and the action of a recent to running in Misour, where the municipal authority imposed a
one, where the municipal authority imposed a
miterial mental, but characteristically exempted
frames, menageries, etc. I and this was done in
mediately following her advent there! She exreseased her determination to go back there and
reach the geopal of freedom again, in defiance of
her municipal act.

Dr. Balley did not know that be understood the
biject of the committee. Would labor for every
timans measure, but could not enforce anything.

Best of the committee. Would labor for every
timans measure, but could not enforce anything.

Best of the committee of the devotion, had
each his family suffer from it, but had ever sought
to be true, etc. Could not cast out any unfortusite, "and believed it contrary to our principles
under his committee." Also and the principles
and place properties as meeting Dr. Balley's p>-

went's repetition thereof, ele-kemarked the imperance of harmonious sur-aline the second of the second of the second as much as repair is necessary to the watch musical instrument, etc. She continued in re-rike spon the length and breadth of this giori-truth. Lot each strive is his or her own way comfort and elevate the needy, no matter what cers may think or say of us, meeting all in the

way we can.
Bailey again replied in regard to "protec"Said we were not only preyed upon as sers and mediums, but by boarding houses, [Does the doctor know how "half the world" a living? Reporter.]
Smith spose of the generosity or liberality thodor podessors and consequent expendi-

ures.

[Reporter. Is this true "generality ?"]
Mrs. Ballon, ever spicy, referred to the course of
nany wealthy or well-to-do Spid nalit's!
Mrs. Wilcox on pointedly contrasted this little
ouncil with the Ecumenical Council at Rome,
making its laws for our American papel! Nocred to truth in a minority as ever governing
to the blaterie page of the past in support of the trimph of truth.

Dr. Jitlan.

Dr. Balley, apparently laboring under some mpathetic influence, at this point made inter-sting declarations in isyor of every humane move-

and coclarations in layer of comparison of the control of the cont

and or constanting, and the most of the constanting of the constanting

erred to Alabama Legislature. [See e's "History of American Spiritual-

Mrs. Ballon playfully adverted to "Alabama

Mrs. Billon playmany adverted to "Antonia aliasa."

Mrs. W. continued in admiration of recent North arolina decisions, etc. Compared this liberality into the action of Northern Leeiners prohibing the state of the continue of the continue

watch would be a seried to the seried were less than a seried water les

had upon the practice of demand-of character. He could look a

man in the eye and tell at once his true charac-ter. Any impostor can carry a certificate, but the true seer can look into the soul and know for him-self.

celf.

Dr. Kayner spoke upon mediumistic character.
They stool between two worlds, partaking of the influences of both, and if any mediums fail, tell its tame by our substituting strength and power.
Let us meet them with charify and compassion.
Afternoon session closed.

A short conference preceded the regular lecture of the evening by Mrs. Addie Ballou, one of our most giftel speakers. The speech of the evening was a most masterly and logical production, which no long hind reporter could well do justice to. Sunday, A. M.—A conference at the opening of the sceids. It. When the same accessive, mediums must leave their gifts and go to sawing wood. This creshing out of the spirit of freedom is all wrong. Men would starve on cold philosophy and materialistic poblems. We want some spiritual food. Give us the high and holy supersulfing the sum of the spiritual food. Give us the high and holy supersulfing the sum of the spiritual food. Give us the high and holy supersulfing the sum of the s

Whereas, The present organization of ecclesiastical powers affirm its right and authority to decide all matters of religious opinion by the arbitrary and compulsory methods of dogmatic rais, always ending in the enal-avenment of the people, \*\*Iteolecal\*\*, That no man or set of men may ever rob us, as praceable, law-abiling citients of these United States, of the ability of theirs of these them are not to the state of the state of

The above resolutions were ununimously pissed.
Dr. Ksyper gave the lecture of the morning, proving clairvoyance as the logical outgrowth of physical vision, etc. He was listened to with produced attention.

scasion opened with a short confer-

parison of theology with the spinear parison of theology with the spinear parison. Mr. Underwood expounded ble views in contradistinction will replace the spinear parison of the spinear parison will be spinear parison to the coverent believe the movement highly significant in this respect. The large audience listened attentively, as some pleasant sparring wound up the last hours of the convention, in which our scalous Stater Ballou challenged Mr. Underwood to a clacuration, which he accepted.

\*Mrs. Wilcoxson had alluded to "charlatans and impostors," who had invaded our ranks and left their influences, etc.

### Original Essays.

THE EARTH.

Theory in Regard to its

BY WILLIAM F. LYON.

I am not, and have never been, a subscriber to your Jounnat, though I have admired the bold stand you have taken, in presenting the most radical ideas, and have many times perused your columns with great interest. But I have taken the Banner from its infancy, while it was struggling for an existence, and until now, when it resist upon a broader and more secure foundation. It seems like an old and well-tried friend, and its smilling face always brings a word of cheer. But somehow the idea has arisen in my mind whether its radicalism of twenty-one years ago has not become the conservatism of to-day, and whether the Banner has not formed a line beyond which if it venture it will do so with refluctance, and whether it can be relied upon as a vehicle for the transmission of ideas that would be damaging to those which it has here tofore presented and endorsed.

We wish to present to the world a very brief

trating our theory, there are any persons who will be r the credit of an important di-studiously avoid the oble-

entity and form, possessing w. forces and powers that are rough the material; that for which it could have to give birth and suderes. and that there is, to ac gateway to this grand be found within the See, and that the only we enter that open as is through Behrings in oceanic lack

We propose to prove the Nebulse or La Place theory false in fact and unsound in philosophy, and, of course, we relieve the frightful "fire-orb" of a diameter of 7000 miles, and, in its setsed, present a beautiful inner world, most admirably adorned and, fitted up, with a splendor never dreamed of by the desizes of this exterior surface,—all ready now to receive the surging tile of imigration that are already accumulating upon the Pacific shore in increasing numbers, and in despairing accents asking where shall we go next. We propose to show that in the succession of human events which have all occurred at a fixed time, the set period has arrived when the great discovery must be made, and that the loy barrier that has kept the secret chambers of that Folar circle from human ter thus a bis to be seen the second that the loy barrier that has kept the second that the loy barrier that has kept the commercial thoroughfare, as accessible and as a saily navigated as the one from San Francisco to Hong Kong, and upon which will float the commerce of untold millions of the human race. We expect to show that the forces that move this globe in its annual and diurnal revolutions are inherent in itself, and that they and not "attraction, heat and moisture," as Cosmology affirms, but forces entirely superior to citter, and that hold dominion and authority over attraction, heat and moisture; and we expect as near as possible, to give a clear idea of the manner in which these powers are applied in propelling the world, and also in shaking it upsomewhat during the carthquakers that so frequently occur on this cosst. We expect to a countries of the manner in which these powers are applied in propelling the world, and also in shaking it upsomewhat during the carthquakers that so frequently occur on this cosst. We expect to a unusual.

the charmed circle, and revealing its accret of one the other.

We have been receiving for a long time a series of teachings upon this subject, from a circle of intelligences who seem to be well gualified to support what they teach by the most substantial evidence, and they have expressed an anxiety that we should now publish a brief synopis of some of the central ideas contained in the forthcoming work they propose to bring out through us, as they say we should be entitled to what credit may belong to such a grand discovery, and as ideas of this kind are sometimes presented to different mings simultaneous.

can appear.

It is proper to state that the medium through whom we receive all the ideas connected with this matter, is Dr. M. L. Sherman of this city, who was su hor of an article published in your paper in January last that hinted upon this subject. I shall be happy to respond to any inquiries of your correspondents or readers at any time. If you should doem this article worthy of publication, and any one takes issue with us, we are in carnest and prepared for the combat.

Sacramento, May 6:b, 1870.

#### CHARLES H. REED.

Latter from S. S. Walker.

Litter from S. S. Waker.

I wish to say to your readers, and to the citizens generally, that in the person of Charles H. Reed, the medium (who has just made us a flying visit), we have had presented to us, the very best opportunity to test the power of the departed to manifest themselves through abhuman organism to mortals, that can at present be offered us. Mr. Reed gave three or four seances, at which the manifestations were of the most interesting character, That there was no more interest taken by our people in this important subject, rather stageers my sensitive brain. When at Boston, Mr. Reed was so pipular that he remained for a year, and when he left, the ci izons presented him with a cluster diamond pin, worth eleven hundred dollars! and the Free Masons also gave him a gold medal worth \$250.

At New York, Philadelphia and Washington,

audored dollars; and the Free Masons also gave him a gold medal work \$250.

At New York, Philiadelphia and Washington, he was equally appreciated. And what subject, I ask, can call for human investigation so deep, so broad and so bigh, as that of holding tangible intercurse with those whom we have laid away in their graves, and by the change called Death, have some knowledge at least, of the after-life. This after-life has been the object to which all religious teachers have pointed, and upon the subject more money, human sacrifice and intelligence have been spent, than upon all others combined,—and yet, when by the laws of change and egisement, we have really come upon the time when the spirits have power over the surrounding elements and do, in a unlimited préssure, and variety of forms, manifest themselves, and have done so for the past twenty-two upon the time when the spirits have power over the supromber of the suprom

It is all very ea as all very easy (for its contents) forms the one mind), for the professing religiou to believe (among many other things). Noah took from two to seven in numbers, living things upon the face of the whole is the properties of the properties of the pro-ling of the properties of the properties of the properties of the properties of the pro-tent way one stopped to consider what a year all upon, and where he found from a little at upon, and where he found from a little at 1 provisions for so here, a fumber of hours. world to All sold towards persection and unimate nappiness. These revelutionizing teachings are so congenial to the human mind; and so fast pervading the entire thinking world, that the conservative element in society, have from the start of the spilitual movement; opposed it with the combined power of the church, and proceduted it until now it is fairly before the great high.

of the thinkers of earth; and the witnesses everywhere are testifying of what they do kn aw? I have no fear as to the ultimate verdict; for God is to niead for the defense and the verdict will be "Not Guilty."

All new revelations which conflict with preconceived opinions have, and will have to pass through the firy furnace of opposition.

All beautiful children are born into the world through maternal suffering. But the toleration of the true Spatitualist is unimited.

Mr. Rees. I hoseward, is expected here worlderful performances, may have cause of the second of the s

and nigner knowledge of chemistry will be developed to the world.

I am of the opision that the separation of the rings, cost, etc., is accomplished by the agency of exctricity, which separates the solid ring or garment, and closed it as quickly. The American mind will ask how these things can be done, and we or the departed must answer the question. The lightning bilt passes through the atmosphere, which close up as quick as the flash which separated it. The chemist, by his acids, disolves the bar of gold or silver, and as quickly resolves it to its mettle state again.

I understand that M. Eved will some no West.

quickly resolves it to its mettle state again.

I understand that Mr. Reed will soon go West, and to Chicago. I would bespeak for him a universal hearing, for no medium, in my judgment, has the power to convince the enquiring mind (at present) equal to Mr. Reed.

Pokeopsie, N. X.

For the Religio-Phil reophical Journal

When in New York City, some years ago, I heard a more than commonly intelligent lady remark, in connection with the subject of "Foreign missions," that in order to find heartheas, she deemed it unnecessary to go farther than 'over the river to Jersy," my own experience in the locality referred to, debarred a denial of the truth of her position; but the following learned (fluxion from the Philadelphia Press, of May 27, 1870, under the heading of "Notes Elitorial," leads me to conclude that there are 'some of the same sort left,' even in the enlightened States

of Massachust's and Pennsylvania;

"Parenology never succeeded in achieving a place among the sciences, and of late physiologists, anatomists, and all scientists of recognized emissence, rarely ever waste time in combaring it. A writer in the June number of Good Health makes the following references to this sulject in an article on "Thought Chains:" "Since anatomy has shown that the form of the brain has no direct connection with that of the skull, and that it is isolated in its evity as the compass is is little from the mail in of the ship, Phremology may be regarded as not only an exploided it is, but as playming no candidates, hobbylists and fools."

photoco in st. but as a playming so: chibriempolariaturs, hobbylists and fools."

Religious actarians, in the past, tried to throtte the infant Geology—which may be termed "Mineral Physiology,"—for interfering with their dogmatic tenets; but when compelled, by Truth's resistless force, they acknowledged it as a child of Nature, and modified their dogmato harmonize with it. S., in the present generation, political sectarians would for like reason throttle the infant Phrenology, or when the properties of the section of the sect

New idea, like Nature's physical germs, must work their way by force through darkness into light—the insulfed destiny of all thought-germs, despite the efforts of the forgers of 'thought-chains' to shackle them. Hany self-impor-tant, and even hoary headed, learned ignoru-mus, might yet profitably learn their a, b, e\* is

IOWA. m P. R. Jones

FRIEND JONES:—Not seeing anything inyour paper from this region, in a long time, I
thought I would report you a few lines, and let
you know that we still live, and, although of a
stagmant kind of file—insamade as we have, by
far, too long-spells waiting for some lecturing
spirit to move the waters into activity, yet we
have by no means given up the ship.

The Children's Frogressive Lyocum in Rock
lajand is a live institution, and since its organization by Mrs. H. M. Brown, over an acceptance of the second secon

continued by the happy company till 2 o'clock in the morning.

Not having a Lyceum on our sile, the friends in Davenport go over the river to the Lyceum in Rock island, a number of whom went to the festival, and all had a good time. We have not had any lectures in either city for a long time, with the exception of five given in Aord, by a Mr. Powell, of England, All Hull's Hall, Rock Island. But seeing that Mrs. Emms. Hardinge was to be 1st Chicago in June, ahe was writen to, and upon as actaining that the had only one week to spare, has was engaged, and our fine. Batt's Opera Hous,—see and only 15 your own Crosby's, in all the West, has been engaged for her to speak in, on Tuesday evening, une 28th, with, I hope, a crowdec house to greec her. See will also speak for the Fart Spiritual Society of Rock Island, Wedneedsy, Taurshay and Fridsy evenings, of June 20th, 30th and July 1st. All Spiritualists, therefore, and all the thinking minds wan live in this vicinity, who have seen evenings, of Jone 20th, 30% and July 18. Spiritualists, therefore, and all the thinking minds who live in this vicinity, who have easy according to these two citigs should avail themselves of this perhaps the last chance they may ever have, of seeing and bearing this celebrated, and now world wide champion of free thought and how man rights, as well as the most eloquent exponent of our much traduced, but still dearly be loved Spiritualism.

Davenport, Iowa, May 24, 70.

### Voices from the Zeople.

KINGSVILLE, MO .- W. J. Aud Mrs. Ballon was at Holden, five miles from this place, the 3 d, 4 h, 5th and 6th, holding a debate with Mrs. N. M. Siskery. The two first evenings were occupied in disassing the first proposition. I was not present only the first two evenings, owing to bad weather. Mrs. Ballou made the best impression upon the audience, the iss omited and so modest. Mrs. Heary is very aristocratic, bigoted and self-concelled.

remedited.

FREMONT, OHIO.—O. P. Didge writes.—Brother Thomas Harding, of Stargis, Mich, made us a visit a short time since, and delivered one lecture delivered type lappirational discourses in York Township, which were well stiended and gave much ashiefaction.

Written for the Religio-Philosophical Journal

### ESTRANGEMENT.

A COMPANION TO

## Magdalena.

By the Author of "Media"-"The Mad Actress""The White Slave"-" The Spectre Rider"-The

CHAPTER IV.

CHAPTER IV.

It was a mild, bright morning in early spring.
Lady Somerville had long since recovered from
her iliness, which was more of a mental nature
than otherwise,—hers was a temperament not
jo harmony with that of her husband,—a splrit
frequently at affinodes with his, and greatly
lacking that degree of full congeniality so essential to happy companionship. But the sweet
sympathetic splrit of Marian, so chastened by
social suffering, was well calculated in its generous and pure communication to "mioister to a
mind diseased." And her benefactress rapidly
improved and grew strong under her angel-like
ministrations.

improved and grew strong under her angel-like ministrations. It has a week to nee of a melodeon pre-rided over by Miss Lizzie Harlan,—Marian's only child, how some thirteen years of age, and glited with a proficiency of musical knowledge, and the possession of a sweet voice, well cultured, and of unusual compass for one so young. Born during a temporary estrangement of her lather,—she had been the child of Marian's sorrows, but was rapidly Eveloping beneath her cure and culture, the source of much solace and loy.

oure and culture, the source of the control of the

from them. Oh, dear, that burly fellow will kill her. She eludes him and is coming directly for us. Oh, Marian, baste, open the door, let her in."

"Help thelp! Save me, save me, "ahrieked the pursued woman, as with garments all tattered and torn, and her long unbound hair streaming in the air,—abe dearted wildly like a deer direct for the open door of the Somerville's house. Up the steps into the hall,—abe leil against Marian, carrying her nearly to the floor, ahrieking, "Graciotus, good woman, save Ja.c.,—40. not, let them in, he will kill me."

The door closed with a elast, and the affrighted woman sawk down exhausted. As the control of the

"Who is the man, "Who is the man, "Who is the man, "Is sometille questioned the word," Mrs. Sometille questioned the bigs woman. "Is he your husband?" queried Marian, in a tone of pathelic solicutation.

"Husband I oh! no, no, my dear lady, he is not my Ausband," she answered, looking up through my Ausband," she answered, looking up through

my Austrand," she answered, looking up through her tests.

"Poor unfortunate creature, what have you been coling, then, that he would, as you say, k ll you?" "".

Poor unfortunate creature, what have you been cloing, then, that he would, as you say, k it you?"

"Oh! I clin not, must not say it. It would descerate this hely place. The verif thought is out of place here."

Then glanding at Lizzie, who stood near gazing at the wonder man piry plainly depicted in her pretty face, pike continued:

"Oh! you sweet abgel, heaven keep you from the evil days,—shielt and save you from such a life as unine."

The language of the strange woman, confirmed in the mind of lady Somerville the thought that the first glance she had received of her smooth, soft, fair skin and intelligent face had suggested that she had not been born and mustered in some den of vice and pri fligher, as to many, her appearance might indicate. And she resilized a greater interest in her. Requesting Lizzie to lavor them with some sooding strain of music, she remarked, "It will have the effect to quiet her agitation, and then we shall be the better able to get something like coherent answers to our queries. Sing, Lizzie, sing," said she, and seated herself in her large arm-chair which stood hear the center of the room,—and but a little remove from the melodeon. Marian, seating berreli on the softs by the side of the foriorn one, clasped her by the hand and sat in silence. Soon the apartment was filled with a soft volume of the sweetist music. Its scothing efficits were soon perceptible in the stranger, she grew tranquil, and glancing again toward Lizzie, though her beaming eyes were red with sortow and with weeping, they were tearless now, and quietly closing them, as whitness, almost dazzing, gradually overspread her face. A sudden twitching along the arms, and in the hand was felt by Marian, as she grasped her the tighter.

Reaching the center of the flowery walk, Louisa and I, we entered a beautiful formed summer-nesses, in a happy train of thought. Each en-satored with the surrounding beauties of nature, expressed healy our admiration of her glories, foraqually, Insered the subject of my solicia-tion: smoothly gliding into the confidence of my youthful companion, I enquired if she had beard the slarm late midmight? "The slarm!" the repeated with an air of ex-

treme innocence. "What do you mean, 'Leon,' I heard nothing?"
"The cry for help."
"The spasm of paleness that filt over her face, was almost ghastly, and giving utterance only partially a support of the spasm of paleness that filt over her face, was the spasm of paleness that filt over her face, was the spasm of paleness that filt over her face, it does not be supported by the spasm of the sp

help, and—"
"Come not to my assistance. But why this questioning, Leon? Come, let us within, f am ick."
"Confide in me, Louisa, and you will never

Leonells, do not tempt me so. I have one confessor."

"On my life, Louisa, I would do nothing to your injury,—but was he not with you?"

"Oh, Leon, you know all. Save me then further pain, and please question me no more."

"Louisa, I aim much interested in you. Come, I will make a proposition. Tell me how one so lovely as yourself, so capable of enjoying all the pleasures and privileges of the world,—came to deny all those, and to prefer a life of sacrifice and sectuation. Tell me but this, and I will tell you of mine. Tell me but this, and I will tell you of mine. "Leonella, do not insist on this, for my stary is a melancholy one."

"Yet, would I like to know it."

"Well, Leon, I am the youngest of three, and the only daughter. Barn in Philadelphia.—my lather, Sylvester Sommers, though during his earlier days a sea, captain,—at the age of forty, left my mother a widow in circumstances of affluence and temporal counfort. He was, also, one of the too many victims of wint has been termed falsely, honer. My mother, unlike my lather, had been educated in the discipline and observances of the mother clutch—hence the culture of her children, more particularly myself.—for abe doated on me, paraking of her belief and practice. My father, though careful to provide lavashly for his family, troubled himself but little about the aflairs of the church, and was absent from us fir quently, months at a time. Lincoln Sheldon, a young merchant of the firm tor whom my father often saled,—and a member of the church of St. M., was a frequent and welcome guest at our table. My lather scened to love the man, and they would often sit after the cloth had been removed, and chat and laughover their wine, as tried familiar friends.

But slas,—"How vain are all things here below, How false and yet how fair." LOUISA'S STORY.

How false and yet how fair."

His visita-to our home, were not any the ites frequent during my parents absence. In a moment of weakness, my poor mother became entrailed with the charmer's sylvan voice, and fell. In an unhappy moment, all unsuspicious, father returned and came unon them under circumstances which they could neither palligte or explain. Yet, strangely, proverbially impuisive, as sailors are said to be, he did not rush upon the destroyer of his domestic peace. He acted not rashly at all. So keen and deep was the blow, that the shock seemed for a time to deprive him of both action and of speech.

But 'the suffering and mortification of my mother,—her distress and frantic cries, drove him at length to madness, and from the house.

The two men mer, and my poor father was brought heme a corpser-plot through the heast. My brothers, Advisan and Goorge, paralyzed with grief, followed our parent in deep silence to the grave.

Months after, Lincoln Sheldon again made his appearance in the city. My young brother, coming upon him suddenly one day after amply warning him, and when he had drawn a huge knife in detente, shot him dead, and fled, none of us could tell whither.

knife in delense, shot him dead, and fled, none of us could tell whither.

Mother being with the corpse, was arrested and cast into prison, where she lay for several months in bitter despair. Yet soon after, the burial of Sheldon, mother received much attention from the church. Sonie believed her guilty, but many advecated her entire innocence of the charge, and among the latter was the good Father B—, and mainly through his effective efforts mother was at length released from prison. But there was a private contract entered into, that the control of her property would be placed in his hands. With a juddical use of a portion of this, her final acquittat was purchased, and the remainder brequesthed to the church,—myself thrown in. Thus, Leon, you have brit fly the cause of my leading a convent life. My poor mother reduced from a position of a filuence to a dependant on the charities of the church, and our family entirely broken up,—yes, it was Confessor B. whom you heard with me last night."

"A sad history, indeed, but I suppose I must now redeem my promise and give you, Louiss, THE STORY OF MY LIPE.

It was in the Spanish town of Quillots that I first saw the light, in reference to my parents, Louiss, suffice it that, like yours, they were in goodly circumstances, and of considerable renown in the piace where I was born. They gave me an expensive education at a fashionable "boarding-school" connected with the convent at Quillots, where, as at the convent, I formed many acquaintances, who, I think, prized my friendship up to its full value to them. Among the many who visited me, or rather the institution, there was one more youthul than the rest, who would oft linger in my company after his companions had passed on. I loved the Monk Mendoza, and if his sparkling let eyes spoke the truth, he, young as he was, had aiready, in heart, violated his monastic vow. Yes, Louiss, we loved, but dared not confess it.

It was a beautiful evening that, wrapping a deep closk about me, I wanderou forth, in a mood of musing, over the garden grounds of the convent. Nearing the green embankment of a delightful stream of water that meandered romantically through the place, I sat down on the soft grass, tost, somewhat, in a pleasing reverv. I gased into the clear, running water, as it mirmured genity on at sueful way, brilliantly silvered by the I had cheaven agrees goodness in all as an and etc. Strange feeling and thoughts, and the proper than the proper with the committee of them in the terest of a dod you so well supplied with the own of the ore own or was not at my feet.

"I am happy, sister, to field you so well supplied with the commitment of a correct or correct of the proper with the commitment correct or co

tereu.cu and truy feet.

"I am happy, sister, to find you so well's ployed with the communing or your own applyone well-modulated, musical youce man. I quickly rose to my feet, and turnisms. "I am happy, stater, to "nod you so well many ployed with the communing of your own spirit," spoke a well-modulated, musical voice near me. I quickly rose to my feet, and turning, awe it was Mandoza.
"Thanks good mont, for though you have startled me there is no intrusion, and I shall be recommended to the state of the state of

he happier, I doubt not, with the acquisition of your company. Ab, how sweet is it thus to reretire and commune with kind Mother Nature,
—to read our Great Father's goodness in the flowers at our feet, and draw sermons of knowledge from the murmuring streamlet. "Well spoken, my daughter. It is delightful to think how the life of the righteous is like this brook, passing on, known or noticed by but few, yet affirding pleasure and happiness to all in its peaceful and quiet course.

We had neared the edge of a wide portion of the stream, and the clear bright moon casting her full form into the calm water reflected us to each other as in a mirror. The instant glance I drank in of the happy incident, thrilled me with inexpressible enthusiasm, and in the "O", Mendova, or any feelings I cried:

"It is a beautiful picture,—a most happy reflection of our real eleves, my own Lenothin."

With his right band he had casped my left, and with the other circling my waist, he had drawn me gently to him, and—yes, the mook kissed me. A power till now I had not known entranced me, and I knew no more until I awoke long after in his room. But I must haste—and must not dwell here. I can only give an outline, Louisia, of the principle events which changed the current of my singular life.

Somerville enteriog somewhat brusquely at this juncture, and locking from one to the other original contents.

lite.

Somerville entering somewhat brusquely at
this juncture, and locking from one to the other
with great amazement, said:
"What is this, what have we here?"
The controlling influence; not a little disturb-

The controlling influence, not a little disturbed, continued,
"But I must go now. Maybe I'll come sgain
for my story is not half told. Good bye!"
"Will the spirit controlling please give us her
mane?" Miriam saked in a kind tone.
"You would, not know, it, Leonella Harling,
jen,—the rame of the medium—She prefers not
to tell her name. But I know to impart it to
you will profe better for her. Her name is
Charlton, Elsic Charlton."
The medium onesed her syes as if just awak-

to tell her name. But I know to impart it to you will profe better for her. Her name is Charlton, Elsie Charlton, "Her name is Charlton, Elsie Charlton, "Her name is Charlton, Elsie Charlton, "The medium opened her oyes as if just awaking from a very sound sleep, and seeing Somerville should be the soundering the standing there and gazing at her so wondering the should be seen in both hands. Bit, Somerville, and the standing the sound hands, Elsis Somerville, and the standing the standing the sound hands. Bit, Somerville, after a sow with both hands. Bit, Somerville, after a sow with both hands. Bit, Somerville, and the standing the sound hands, Elsis Somerville, and the standing the sound hands and the standing the standing the foreign the standing to the standing of the standing, the special sound the standing to the standing her with some clothing. This was want Marian had been longing to hear, and she show to make up a change of clothing from her own wardrobe.

## Speakers Begister.

Spker's Register and Notice of Meetings We are sick of trying to keep a standing Register of Me logs and list of speakers without a hearty co-operation the part of those most interested.

23. HEREAPTER we shall register such mostings and

the part of show most interested.

§2. [REALFLAW as we shall register such mostlings and sponkers as are furnished to us average particles as the property of the property of

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whether he has subscribed or not—m responses to -agament.

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These sending money to this office for the Journal could be careful to state whether it be a renewal, or a new societion, and write all proper names plain!

etters and communications should be address. 190 Sourse Claus Strasser; Onicaso, Lluiso

#### SPIRIT AND MATTER.

The Undulutions Proceeding from Materia! and Spiritual Objects.

The Undustions Proceeding from Material and Spiritual Objects.

Culumbus, actuated by a spirit of adventure, never faitered until he had discovered the New-World. Franklin, impressed with the belief that electricity pervaded all nature, sent his kite heavenward, and when the electric spark spoke to him from the murky cloud, he knew that he had eatablished a grand trath. Morse, believing that he could send news with the speed of thought, persisted in his work, until now the magnetic telegraph girdles, the world. The ancient philosophers, and indeed those of modern times, have been compelled to search for that which they desired to obtain. The immortal Swedenburg, with his vision illuminated, and soul beaming with inspiration, in pile work entitlel, "Toe Animal Kingdom," triesto lift the mystic rell, and exposs to view the human soul Hedd believe at one time that there was aline of defnarcation between the soul and body, just as distinguishable as that which exists between oil and water, or bit ween the "sha and the element in which it flasts; but finally he came to the conclusion that such was not the case. Whether he investigated this intricate question in his normal condition, or was inspired by his spirit guides, we are unable to say. If spirit is the soul of matter, as it were, it pervades all the realms of space, and there can be no "discrete degree," as Swedenburg says, between the two,—knowing that spirit possesses none of the requisites of matter, as defined by us,—that is crete degree," as Swedenborg says, between the two,—knowing that spirit possesses none of the requisites of matter, as defined by us,—that is does not possess extension, imponetrability, etc in the sense that we apply those attributes to the material universe. Now, if spirit is an outgrowth of matter, there must have been a time when there was no spirit, and if matter is an outgrowth of spirit, there certainly was a time when there was no matter. But if spirit possesses none of the attributes of matter, how can the latter give birth to the formars? We will when there was no matter. But it spint posseases none of the attributes of matter, how can
the latter give birth to the former? We will
take, for example, the first nucleoated cell of, bu,
man life. This cell, in its growth, exhibits elements of life. It has also the attributes of matter. Now, as this little cell increases in size, it
bursts, as it were, and then we find three, four,
or five cells, combined, resembling at first a gelattinous substance. In this nucleoated cell which
is the first starting print of human life,
we find matter, and incorporated therewith we
find split also. One possesses the attributes of
matter; the other does not. One impregnates
the other. The steam is accompanied by force,
develops it, or, in other words, furnishes a
medium of communication through which it can
act. Steam is matter, but force is not. Take
the magnet, for example. It exhibits force by
attracting the needle and compelling it to move act. Steam is matter, but force is not. Take the magnet, for example. It exhibits force by attracting the needle and compelling it to move towards it; yet no one would say that force possessed the attributes of matter, which compelled the needle to move. The water that moves the ponderous "over abot" wheel (where the water fails on the top), it not the power, but the force of grayity tristing in some central point. In the first nucleoket cell, there, is spirit; and it exhibits its active qualities, for it has found a 'medium of communication, as it were, in that nucleosted cell.

Matter, then, does not create spirit, but furnithes a medium for its peculiar manifestation. There is magnetism in the knife, and it becomes active when brought in contact with the lodestone. There is spirit in all things, but it is latent in many cases, until matter is placed in such relations that it can act upon it. There is, then, no dividing line between matter and spirit, or between the watlone primates of the universe. There are

clements therein that can malt the hardest iron in the twinking of an eys. Really, then, being no dividing line between spirit and matter, how is it that the spiritual organization ever became separated from the physical structure? This is, indeed, quits a pertinent question. Seemingly, then, the "decrete degree," supposed to exist by Swedenborg, between matter and spirit, is no myth, but a verity. In his conclusions he was right, but he stopped too suddenly. In matter diffused and spirit diffused there exists no "discrete degree,"—none whatever. Matter diffused and spirit diffused, acting harmoniously together, and possessing all the primates, constitute the element, as it were, in which matter and spirit, imbued with c cracious life, exist. The moment the outer covering is removed, the spiritual body, requiring no longer the elements of matter, exists in the spiritual realms.

Now, the question naturally axis.s, if such be the case, is there not a dividing line between spirit and matter? The spiritual world is not, you may say, connected with the material body, hereo there mut cxist a "discrete degree" between the two. This is indeed a pertinent question, and one emirently weil calculated to baffle the meat skillful kgician. But typ." The first nucleoated cell that we previously slunded to had connected with it spirit, and genetic, and one emirently weil calculated to baffle the meat skillful kgician. But typ." The first nucleoated cell that we previously slunded to had connected with it spirit, and genetic, and one emirently weil calculation, in the between the physical and spiritual universes as between the waters of the same dividing line between the physical and spiritual universes as between the waters of the same dividing in the twenty of the calculation, but answers our purpose. The earth, then, does not create spirit, but excites it into action. The steam does

south relations that it acts through it.

Spirit and matter are eternal. They always existed. Spirit exists in matter,—in the tree, the flower, the golden grain, and everything the eye can see. In all conditions of matter, then, there is spirit, and while life and spirit united produce intelligent consciousness, matter,—cude matter,—in its various changes, in the animal, vegetable and mineral kingdoms, is producing a spiritual realm, adapted for the abode of the soul of man. That the latter is the outgrowth of the former, is true,—just as true as that the soul is the outgrowth of the physical body. We do not mean that it is created, but that it exists, in a latent state or otherwise, in matter, and by certain conditions is excited into action.

The spiritual world is invisible to us, from

do not mean that it is created, but that it exists, in a listent state or otherwise, in matter, and by certain conditions is excited into action.

The spiritual world is invisible to us, from the fact that the pulse-waves or undulation therefrom, impinging on the retina of the eye, are so delicate that they cannot excite it. But deplete the optic nerve — of their animal magnetism, and then let a spirit supply its place with spiritual magnetism, and then let a spirit supply its place with spiritual magnetism, and then the as pulse-waves proceeding from spiritual objects, will be transmitted to the mind, and then you can see the scencry of the spirit world. Science has revealed many startling facts in relation to these little pulse-waves. They proceed from every object. When it is too gross to cause them, the object is invisible, and when se exceedingly sublimated, like the spirit world, these pulse-waves are so exceedingly delicate that they do not affect, in the least, the retina of the eye. Without these pulse-waves nothing could be seen or heard. What jis true in reference to the various objects that are presented to jour vision, is also true in reference to 'sound. These little 'undulating waves that are's arted in motion whom a spirit speaks, are so delicate that the auditory nerve can not feel them at all, and, of course, the mind can not take cognizance of them. But let the nerve be depleted of its animal magnetism, or rendered negative, which is equival not thereto, and then charged thoroughly with spiritual magnetism, and at that moment those little pulse waves, set in motion by a spirit voice, can be transmitted to the mind, and you become at once clairandient.

Take the return of the eye. Science tells us hat four hundred and seventy-sayen trillions of

transmitted to the mind, and you become at once clairaudient.

Take the return of the eye. Science tells us hat four hundred and seventy-seyen trillions of these pulse waves per sec and, inpliging upon the cye, causs the sensation of red. But how different the pulse-waves from the spirit scenes! Indeed, they so far exceed those from material objects, in rapidity, that the wisest mathematician in the spirit world would hesitate before trying to compute them. A wheel may be running so fast that you cannot distinguish the spikes; but let the room be darkened, and a fash of lighting will enable you to perceive every spoke distinctly, and the wheel will appear for the moment as if standing still. While four hundred and seventy-seven trillions of pulse waves are required to convey the idea of red, five hundred and five trillions give a sensation of orange. These pulse waves, coming with various degrees of undulations, produce to our view the material world. Pulsations above them are too attenuated to produce any sensation, and various degrees of undulations, produce to our view the material world. Peliastions above them are too attenuated to produce any sensation, and those below them, too gross. Here, then, if anywhere, is the "discrete degree" between spirit and matter,—the pulsations that reveal to us the existence of matter. It is then a wise provision of nature, that when these pulsa-waves provision of nature, that when these pulsa-waves provision of nature, that when these pulsa-waves proceeding from the unseen world, become so attenuated, so exceedingly delicate that they can make no impression on the crude-optic nerve, that there is a method whereby its condition can be readered more sensitive and subject to them. In the material world, the maximum of pulsations to the eye, per second, is six hundred and ninety-nine trillions. When the pulsations are above the maximum or below the minimum number, nothing can be seen.

White weleasert that there is no dividing line between spirit and watter, we claim that indi-

vidualized matter and spirit has its sphere of acvicualized matter and spirit has its sphere of ac-tion in matter and spirit diffused, and that spir-it is the outgrowth of matter in the same sense that the mist overpreading the sea is an out-growth of the same; that is, spirit is incorpora-ted with matter the same as the mist is with the

#### H. W. Beecher's Views on Spiritual

"The Rev. George Haddock, of Appleton

"The Rev. George Haddock, of Appieton, Wisconain, says in a letter, 'You cannot be expected to follow up all the things, good, bad and indifferent, which are constantly being sald about you, but from the fact that Spiritualists, very generally, claim you, I should be glad to receive from you a denial of those statements, it they are not carrect." "We reply, categorically, that we are not believers in Spiritualism, neither in the spiritualism of the phenomena, nor in the religious teachings which are propagated in the books and papers issued to the interest of this new sect. "We have no reason to think that intentional deception is practiced, and in the comparatively few cases in which we have been spectators of the teplificial phenomena, we are sure that there was neither collusion nor deception." The warnous explanations that have been given of the unquastiopable phenomens that are developed through mediums have never at all satisfied us. The cheap allegations that it is a pure illustion, that it is a fraud, that it is the magnetic reflex of the thoughts and fedings of particle reflex and it is very curious, and, as we regard it, very important department of Sacta. We expect that light from science. When it comes, we shall know something more off the possibilities of the human mind, but very little more, we suspect, of the great invisible realm beyond. We frankly admit that we long to believe in Spiritualism—but cannot. We do not only not resist evidence and conviction, but we rather solicit belief. Who does not own, with all his soul that it might prove true that windows were objected in the other world, through which we might commune with the disembodied?

"But what shall one do? After seeing, listening, pondering, belief does not come, and the case grows worse, and not better.

"We cannot be 3: bollerent of the literature

truth of Spiritualism would at once fishupon his mind.

Spirits in communicating are compelled to use the organism of another, which is, of course, exceedingly difficult, and it is not to be wondered at that many blunders and mistakes are made. Yet we are prepared to show that the literature of Spiritualism is broader, more comprehensive in its details, and embraces grander truths than all the sermons be has ower written, or the literature of all the religious denominations combined.

Denton surpasses Hitchcock and Hugh Miller, in uncerthing geological truths. Andrew Jack-

Denton surpasses Hitchcock and Hugh Miller, in uncerthing geological truths. Andrew Jackson Davis is far in advance of the German or French philosophers, in unfolding the beauty and harmony of nature. Hudson Tuttle, in his "Arcans of Nature," excells Hershel, Kepler, or any of the German or French school of astronomers. Dr. P. B. Randolph advances views in regard to Fre-Adamite man that far surpass those of Agassix. The teachings of Spiritual literature embrace within their ample folds the purest and loftiest morality. They recognize no God who is contemptible and mean enough to give expression to his anger, or who will encourage a falsehood. Here we have a specimen of that literature which Beecher so much admires. Whether it is a "hopeless waste of sentimentalism, the most extraordinary effection of timentalism, the most extraordinary effusion of fancy, futile philosophy, and maudin religious-ness," we leave the reader to judge.

ness," we leave the reader to judge.

And he said, Hear thou, therefore, the word of the Lord; I saw the Lord sitting on his throne, and all-the host of heaven standing by him, on his right hand and on his left. And the Lord said, Who shall persuade Ahab that he may go up and fall at Hamoth Gilesa! And one said on this manner and another waid on that issumer. And there came forth a spirit, and istood before the Lord, and said, I will persuade him: And the Lord said unto him. Wherewith! And he said, I will go forth and will be a lying spirit in the mouth of all his prophers. And he said, Thou shall persuade him, and will be alled; go forth, and so so.—I Kings, sril. 16-22.

This is the character of the God that Heavy Ward Beychet worships.

This is the character or see of the Ward Bescher worships.

Then there was David, "a man after God's own heart," who would not now be allowed to associate with the lowest rewdy. He robbed

Bathshelps of her lanceaccand parity, and then, with his heart actuated by a malicious apirit, murdered her husband. In the thirty-eighth Paalm he avows himself afflicted with those disorders that often distinguish the lowest debauchte. In the one hundred and ninth Paalm he prayed that widowhood, orphanage and poverty might be the lot of women and children. In 1 Kings, 21 chap, 9th verse, he aves.

children. In 1 Kinga, 21 chap, 9th verse, he says:

"Now, therefore, hold him not guilties, for thou art a wise man, and knowsas what thou oughtest to do unto him; but his hear head pfing thou down to the grave with blood."

In causing the death of old Shimle, he manifested the hardness of his heart and his mean, contemptible nature, for he was then lying at the point of death. Still, he was a "man after God's own heart."

Whether the literature that Henry Ward Beecher founds his religion upon, and from which we have here taken the above extracts, will compare Isvorably with the literature of Spiritualism, we leave the reader to judge.

#### LETTER FROM AUSTIN MENT.

TOTHER JONES? In view of your late sug gestion that I send you a receipt per Journal, of all money that I get through your patrons, I give the following, as near as I can get it since my general report in February. Much of it has been in the JOURNAL once as it came through you to me. Fhave acknowledged its receipt by letter when I had the full address.

letter when I had the full address
Mrs. J. H. Bradshaw,
Mrs. Addle L. Ballou
L. M. & M. S. Severance.
J. B. Ferguson
Mrs M. C. Young.
J. M. Winslow
P. Haywood.
Warren Chase.
R. S. Pond
Phellx Shelling
Ettle Jessup, 80 50, Exra Sellen, \$2 50, }
J. D. Jones, \$2 50,
Frank Searles. .... 820 50 Total....

Total. 820 50

The friends are giving me such temporal relief as I have not had for some years, which
kindness at I have not had for some years, which
kindness had been to be the form of the
merer be able to personally reward them, though
I will greet them again on the other side of socalled death. I have more and more faith that
my radical friends will not permit me to suffer
from temporal needs as I have, but will continue
to remember me at times.

Gratefully gours and theirs,

AUSTIN KEET.

## THE JOURNAL.

This week's number will be found unusually interesting. The lecture of Mrs. Emma Hardinge, on the sixth page, is replete with sound logic, and will be read with interest. The communication from George Lynn gives us an inkling of the discussion between Addle L. Ballou and B. F. Underwood, at Joliet.

On the first page, the address of Tnomas, Gales Forster, at the funeral of Josephine Bayly, robs death of its terror. It will be read with interest,—also other miscellaneous articles.

On the second page, the Report of the North-

on the second page, the Report of the North; western Speakers' Convention contains much that will interest medium. The new theory in reference to the Structure of the Errth, and the probable discovery of a 'new world,' will be read, with the wish arising that it may prove true. Robert Siunkck@a's article on Phremology, advances some now ideas. P. B. Jones' letter shows the status of Spiritualism in Davenport and Rock Island.

On the third page, the thrilling story of "Estrangement," will be perused with pleasure.

On the eighth page, Brother Wilson's Department contains many valuable truths.

In Brother Child's Department, is an interesting communication, showing the condition of Spirit Life.

ing communication, showing the condition of Spirit Life.

The JOURNAL is rapidly increasing in circulation, and becoming a great favorite with the people.

#### MR AND MRS. J. M. GRANT, M. De

ME AND MEN. J. M. GRANT, M. De.
Our Brother, Dr. Grant, late of San Francisco,
Californis, who has performed some truly wonderful cures as a healing medium, during his sojourn in Chicago, has not been idle in other
things, while not engaged as a healing medium,
That he has great powers as a spiritual medium, for healing the lame, by simply a laying on
of hands, was fully verified by his curing a little
girl who for years, could only hobble about on
a crutch, by three treatments, so that she threw
away her cyutch, and has walked well ever
since.

Among the other things that the Dr. has done.

Among the other things that the Dr. has done, is to attend the requisite terms of lectures at the Eelectic Medical Collegers of Chicago, and to graduate as a well-read physician. But more yet. The Doctor won the heart of another graduate, a lady of high attainments as an M. D., of the same school, unsted with her in matrimony, in accordance with the rites of the RELIGIO-PHILOPHICAL SOCIETY, and has taken her with him to California, where they intend to settle for life, combining her gifts with his science as a healing medium, and a surgeon.

May good angels be with them.

#### VALUABLE NEW BOOK

We are in receipt of a new invoice of "Talks to My Patients" and "Health by Good Living," and have filled all orders on hand. We can hereafter supply our subscribers without delay.

The two books contain a great amount of practical information: Bee advertisements.

Mrs. SawyErrs SEARCES.
Mrs. Sawyer continues to hold seance day in the week as heretofore, at the Re Rooms of this Publishing House. See tissment.

MEMA A. E. BORINSON, MEALINO, PSYCHO-METHIC AND THUT MEDICA. Can be addressed or found at her residence, 148 Can be address Fourth Avenue ful in all of the ne. Her powers are heir phases. Let the

We are now prepared to supply our sub-scribers with Prof. Prusson's great work, "Freah Eggs and Yallow Butter." Upon the receipt of "5,00 we will forward a copy, pastego paid.

Mrs. Abbott, the Developing Medium, is yet be found at No. 148 Fourth Avenue. She a most excellent developing medium.

ENMA Mamberom.

This distinguished lady was again greeted with a large and enthusiastic audience at Music Hall, on Sunday last. She ably sustains the reputation that preceded her. Having published a large number of her lectures, those who have read them will seem to be in the presence of an old friend when they hear her speak.

#### Berganni and Macal.

Dr. Kayner, Clairroyant Physician, of Erie, Pennsylvania, catied at our office on Tucaday, on his way home, from the West, and gave us an ex-ample of his Clairroyant powers. He is one of of the clearest Medical Seers in the field, and is doing an excellent work among the sufficted. We beepeak for him the confidence of the public

bespeak for him the confidence of the public of Mrs. Addie L. Ballou is now fprepared to make arrangements for lecturing during the su mmer and fall months. From the numerous commendations are to us from the various fields where she has labored, we judge that the has been doing a grand work for the cause. She should be kept constantly employed.

Mrs. Elizabeth Golden, of Reynoldwille, Pennsylvania, would be giad to entertain any speaker who may give her a call.

Daniel W. Hull, the indefatigable worker, speaks at Rennselaer, findiana during this month.

Dr. J. K. Balley took a prominent part in the

at Rensselser, Indiana during this month.

Dr. J. K. Bailey took a prominent part in the
Speakers' Convention, at Joliet. He is a sharp
writer, clear thinker, and the Spiritualists should
actend to him a warm reception wherever he goes.
He is now on his way to Minnesots. We hope to
hear from him of@n.

Dr. H. P. Fairchild speaks in Philadelphia, this
month, and in Williamantic, Connecticut, during
July.

Dr. Henry Honguton's ad irese, for June, is Ash-land, Massachusetts.

Dean Clark can be addressed at Salisbury, Ver-nont. He is a fine lecturer and a first-class me

The Springfield Republican—it ought to knot says that there is a bar-room in Boston, owned a church.

says that there is a bar-room in Boston, owned by a church.

Mrs. Wilcoxson is engaged to sprak to the Spiritual Association in Lockport, on the 19 h of this month; and Dr. Dark Keyner, Clairvoyant Physician, of Eric, Pennsiyvania, is engaged to speak at Joliet, June 29 h and July 10 h, and at Lockport July 31 and 17th. He will asswer calls to lecture in the vicinity week-day evenings and will attend to patients. "Address, for the month, at Joliet, Illinois.

Jolles, Hillious.

Mrs. S. M. Jorgensen has changed her residence, and may be found at No. 60 Cass street, between indiana and Oalo. She is a Symbolic Seer and Inspirational adviser.

Indians and Ohio. She is a Symbolic news.

prirational adviser.

Dr. H. S. Brown speaks of the Sparta, (Wit.)

State Convention, held on the 17th, as follows:

"I have just been interned that the Davenport
Brothers have agreed to be in Sparta, Wisconsin, at our State Convention, on the 17th of June.

Their presence in the convention will add greatly to its interest, and their phesomenal facts will be most convincing to all persons who are wavering in their opions about spirit communion with morials of earth. Now, it is well understood that we resulted the state of the season of the s

Mrs. Hardinge's appointments for August and ep'ember, are as follows:
Genera, O., Sunday, Aug. 7th.
Ashtabula, "Tuesday Ere., Aug. 9th.
Jefferson, "Thursday " "1th.
Painesville, "Sturday and Sunday, Aug. 13.b

d 14th

Grove Meeting, Saturday and Sunday, Aug. 17.h and 18 h.

Farmington, Saturday and Sinday, Aug. 27.h
and 28th.

Cleveland (Lyceum Hall), during the Sandays of

Cievetana (Lycum and Cievetana Carlon and Ca

Healing, Psychometric and Business Medium, 148, Fourth Avenue.

Its, Fourth Avanue.

Mrs. Rosinson, while under spirit control, on receiving a lock of hair of a vice petient, will diagnose the nature of the disease most parfectly, and prescribe the proper remedy. Yet, as the most specify care is the essential object in view, rather than to gratify side enriestly, the better practice is to send along with a lock of fair, a brief statement of the sex, age, leading symptoms and duration of the disease of the sick person, when she will without delay returns most potent prescription as and remedy for eradicating the disease and permanently turing the patient is all curable cases.

Of herself she claims no knowledge of the healing art, but when her spirit guides are brought "ex rapport" with a sick person through her spediamskip, they never fail to give immediate and permanent relat in curbic cases, through the roservix and structure forces latent in the system and in nature. This prescription is send by mail, and be it an internal remedy, or an external application, it should be given or applied precisely as directed in the accompanying her to instructions, however simple it may seem to be; presenter it is not the quantity of the compound, but the chemical effect that is produced, that science takes cognisance of.

One prescription is smally sufficient, but in case the patient is not permanently cared by one prescription, the application for a econd, or more if required, should be made in about ten days fare the last, such time stating any changes that may be apparent in the symptoms of the disease.)

### Philadelphia Department.

BY ..... H. T. CHILD, M. D

Subscription will be received, and papers may be obtained at wholesale or retail, at 634 Race street, Philadelphia,

#### THE QUESTION.

What is the Reason all Spirits do not return Im mediately after death and Communicate?

This question has been properly asked by many, and we shall attempt to answer it. We have known many persons who have occupied prominent positions, some as Spiritualists, and some others who have been respected and esteemed by their fellow men, who have disappeared behind the curtain of the other life, and no echoing note or sound has been heard from them.

peareu oscillation of the peareu of them.

We propose to deal plainly with this question, and let the spirit friends tell their own story.

Many spirits on their entrance into the interior life, find difficulty in recognizing others there. Those who have not heard much in relation to spirit examinal in, or have strongly opposed and utterly disbelieved it, find spirits who have no idea or knowledge of spirit communion with earth's inhabitants. This class may not write earth's inhabitants. This class may not write earth's inhabitants. with earth's innanians. And desire to, and could not if they did, communicate with their friends on earth. There is another class whose magnetic powers, which are so essential to inter communion with this world, are so repulsive to it that they can not come

so reprisive to it that they can not communicate.

If a man fully believes through his prejudices, that the telegraph here is an invention of the devil, he will not go near the office, nor send any message to any operator, and his friends will not hear from him. There may be a repugnance on the part of earth-friend so this intercourse that will interfere with it.

It is very certain that the operators in the spiritual telegraph offices are very busy, and have no need to solicit custom. On the contrary spirits tell us that they have waited long and sought many mediums below they could bring about the desired communication.

In former articles, we have spoken of Influence, Courtof and Obsession, and stated that all mannind were subject to one or more of these, forms. Intelligent communications require that the custrolling spirit, or more commonly the band, operates through the magnetic forces of the medium, and thus sends the despatch. There is a very general mistake, even smoong Spiritualists, in supposing that the communication always comes directly from their wishods, when this seldom occurs, not any more frequently on the other side than here, that the individual sending the communication acts as the operator.

The moral character and standing of the in-

perator.

The moral character and standing of the in-lividual is not the test of the power to send, be-ause undeveloped spirits on this side and on he other, go to the offices and send their mea-

dividual is not the test of the powers to send too cause undeveloped spirits on this side and on the other, go to the offices and send their measures and eveloped spirits on this side and on the other, go to the offices and send their measures.

Our object in this article was to present the experiences of a personal riend, who has been in spirit-life fifteen years, and from whom we have never had the faintest exho until this time. Our friend was eighty years old when he died; we were intimately acquainted with him during the last five years of his life here. All became deeply interested in Spiritsalism, read many of the books: and papers; had 'frequent visits from mediums, received very excellent tests from his friends on the other side, and was exceedingly; happy in the prospect of meeting them. He promised to report from the other siore, just as soon as he could, and we hoped for muchain this direction.

Fifteen years seemed ominous, and now he comes to tell us his experience. We did not recognize hin at first; the haggard and bent form was very repulsive,—yet, something seemed to say, you will know and can help him. The wild blood shot eyes pretruded in a horrible manner from a wild and ferrific countenance. The voice was changed so that we do not recognize it. Yet, something revaled to us the fact that it was our friend. We reached out our hand to him, and he seemed overwhelmed. Seating himself upon a barren rock, it was a long time before he could become sufficiently composed to speak to as. During a very pale full interview, we gathered the following narrative title hild if dream when you were teaching me the beauties of spirit-life, that there could be found any where in it, each a hell askers, and the first earthy friend to whom I have spoken or whom I have seen. So I must be mistaken as to the time as you seen to be on earth yet, and I have been told by a guide that say on a felt very happy when I have spoken or whom I have seen. So I must be mistaken as to the time as you seen to be one or happy and t

as I was. For them there came moments of bleased respite, which I had not. Toiling and grinding, groaning and suffering all the weary way, mostly without hope, I retained ever my memory of you. You formed a beautiful picture in the panorama of my life. The lessons on Spiritualism you had given me, were ever as a beacon light to my sonl, sml1 all the grinding stochasing and admiring in the weary way, mostly without hope, I retained ever my memory of you. You formed a beautiful picture in the panorams of my life. The lessons on Spiritualism you had given me, were ever as a Seacon light to my sonl, and all the my seacon light to my sonl, and all the seacon light to my sonl, and all the seacon light to my sonl, and sea not only this brother, but others who will help thee onward in the justice, Again and again has my soul in the bitterness of its angulan cried, 'How long, oh, Lord! Hw long?' Of late, some light has fallen around me. The bleak and barren waster that have been my dwelling place, have changed somewhat. The spirits who have been around me have come nearer to me, and one has told me of this time, but I could not realize it."

Sid and pallful as this interview was, it embodied lessons of deep interest to the world. We said to our friend, for such he is now as ever. Brother, God hath written eternal justice over the gate-way of heaven. He hath decreed not in vengeance and anger, but in love and mercy, that the penalty of every act must be paid. But my brother, we have the blessed consolation of knawing that error and suffering are temporary and short-lived,—while goodness and mercy, peace and happiness, are eternal, and ever cuduring. I am glad that your prisodours are now opened, and I can come and preach to you in prison.

We will juin in calling upon our Father to send his blessed angels to minister to you, and as the light shines around you again, let us rejoice and be exceedingly glad. With you I rejoic that we met on the earth-plane, and gave you that which you say has been as a beacon light to you in the darkness and desolation of your terrible experience.

We saw the slave girl and her chirty-and were glad to perceive that th

## . "FRESH EGGS AND YELLOW BUTTER."

This most important book of the sgc, which has been delayed for some time in the printer's hands, is now ready for delivery, and we are requested by the publisher to state that it will be sent immediately to all who have ordered copies, and impatiently await its appearance. Over one hundred pages are devoted to eggs, butter and cheese. That this is an exhaustive and practical treatise on these topics, is not to be doubted. The processes of deoxygenating and insulating eggs, preparing keronine oil and other barrels and wats, by insulation, restoring rancid batter to freshness, and the preservation and coloring of white and streaked butter, as well as many others, are wholly new and original, and are pow, for the first line, given to the public owners, are wholly new and original, and are pow, for the first time, given to the public through its pages. It is believed that these discoveries will inaugurate a complete revolution in the art of preserving eggs and butter. The information regarding the preservation of wood, metals, stone and meats, tanning, manufacturing ink, wines, cider, etc., are also reliable, and considered the best for all practical spurposes. (See advertisement in another column.)

#### Statistical Bepartment.

to be understood that we expect to be subject to supplemental report inversections shall be discovered, a status of the spiritual philosophy of light and knowledge, Waich is n-ing old theological systems.

93. Be careful and gve the correct Pos Office Address of all persons reported.

chee are the most prosper

What churches are the most prosperous the billity of preachers?

billity of preachers?

What is the apparent status of the old theological thes, and the more liberal in the estimation of the of minds in your town?

REPORTS.

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Reported by Thomas Hardinz.
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Long, Mr. Bowell, G. Mr. Coney, Mr.,
Long, Mr., T. Coney, Mr.,
Coney, Mr.,
Long, Mr., Fowler, Mr., For, Mr., Err, Mr., Bennett,
Mr. Bowell, G. Bawell, Mr., Ferr, Mr., Ber,
Nr., S. Brysman, Mr. Jones, J., Lewis, Mr.,
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MILTON T. PRIESS, ATTORNEY AT LAW, Chicago, Illinois.

### The Bostrum.

LECTURE NO. XVIII.

By Mrs. Emma Hardings, on the Amuse-ments of the People,—Belivered before the First Association of Spiritualists of Philadelphin, on Friday, Evening, Nov. 19th, 1869.

Journal, and secored by Law, by Henry T. Child, M. D.]

The subject of this evening's address will be
The Amusements of the People, and I sak your
attention to these three propositions:—first,
that smusement or recreation in some form is as
absolutely essential to the well-being of man as
education; next, that amusement in the home
circle should be promoted as carefully by the
parent as education; lastly, that amusements
for the people should be legislated for with just
as much care as any other branch of legislative
action by the government of the country.

It may seem to you that the word "amusement" signifies a subject carcing worthly of a
methodical speaker. Nevertheless, if I can delend these propositions, I shall show you that
-off amusements are of just a much importance
as any other branch of interest that belong to
man.

methodical speaker. Nevertherem, it a table is in the the content these propositions, I shall show you that soft amusements are of just as much importance as any other branch of interest that belongs to man.

In the first-place, I invite your attention to a defense of my first proposition, namely: that amusement is absolutely essential to the well-being of man,—as much so as we consider it a necessity for childhood. We have five sense, each of which is associated with avenues by which the soul is informed and the intellect instructed or the mind enlightened. Every one of these five senses is an absolute demand which our structure makes upon its Creator for a supply. Demand, and supply have been given liberally. The system of the sense of sense is an absolute demand which our structure makes upon its Creator for a supply. Demand, and supply have been given liberally. The sense of heeling conveys a variety of information to the mind by touch. The sense of leeling conveys a variety of information to the mind by touch. The sense of taste is not a mere incentive to appetite, but it is an absolute defmand to inform the intellect of the quality of the food. The sense of smell, with cqually appreciative force, demands emanations or avras from matter. All these senses are designed not only for instruction, but for growth, for enjoyment, for all the various purposes of life which we call action. If, for instance, our eye meets only unlovely forms, such objects as simply instruct us,—how wearisome would the world become to us. Derive us of the faculty which realizes beauty, and which, it has been secerical, in not necessary for instruction as a such mile of music, and make with the words of the theory but the words of the control of the control

the place in which they shall be given. I have observed that I require of parents and teachers to provide as carefully for shusements in the home, as for education. First, then, I call your attention to the fact of home amusements. It shall presently speak of those larger and wider-spheres of amusements for which I demand the action of the legislature and the government. All nations, it all times, have seemed to decide that the proper period for recreative action is the evening, when the business of the day is done,—when the various demands upon the Intellect, by the various occupations of life,—are all performed, and the sun,—the great, beneficent good of day has withdrawn from our eath, leaving the city streets in solemn silence, and all the buny avecations of life, and the avocations that we have pursued during the day, point us-homeward, and give us one of those and the now commence home life; we now call upon each other to supply those resources which are necessarily cut off by the busy avecations of the day. We now call upon the lamily, the friends or those who claim to be the ministers of public amusements, to produce their various opportunities for refreshing the mind, regaling the eye, pleasing the sensee, and thus producing that relief and recreation which we call aimsement.

There are four methods of home amusements

There are four methods of home amusements which should be as carefully cultured as any form of learning that we can inspire our children with.

dren with.

The first of there is music. The second dancing—yes, dancing!—even in the City of Brotherly Love, I dure to proncunce the word. The next, a word of equal inport and evil in Purlante days,—the dram. The last, and still more proface, the novel.

tanic days,—the dram. The last, and still more profane, the novel.

Let us irquire what functions these mission aries of amusement are expected to perform. Supposing, for a brief peried, we were transplanted to the land of Germany. Supposing that instead of being in this quiet, peaceful, well-ordered, excessively quare city, we were, in a few brief hours, transplanted into one of those strange, queer, old Fiemish or German towns, with their old Catholic Cathodrals, strange little streets, wooderful old buildings with overhanging caves, and aff the remains of antiquity so strangely mixed up with modern improvements; we should see the record gradually tracing it self in brick and morter, for hundreds of year; we should see great crowds of people, and would naturally ask what these people are going to do with shoults and laughter. The places of business are all closed, and the busy bustle of city life is sauspended.

First, you see the good, jolly father, and the old sold water and the cold sold waters.

we should see great crowds of people, and would naturally sak what these people are coing to do with shouts and laughter. The places of business are all closed, and the trusy bustle of city life is suspended.

First, you see the good, jolly father; and the old, solid woman, with plump face, by her side, like a ladder descending to the very ground, so many steps, she children—each one armed with an instrument of maile, for destroying the account of the colored that crowd about the memory a will it with Day books and Ledgerr, and more y gods; and the property of the colored that crowd about the memory a colored to the colored that crowd about the memory a colored to the colored that crowd about the memory a colored to the colored that crowd about the memory a colored to the colored that colored that colored that colored the colored that colored the colored that colored the colored that colored that colored the colored t

prehended what dancing mesne; If any of you have ever paid a visit to that strange people, the Shakers, you would sind this to be a part of their worship. Has it ever entered into the conception of our orthordox brethren, who protest against dancing, and assert that the body is the temple of the Holy Spirit, and that some means of culturing the body and training the physical system as well as the intellect abould be carefully considered by parents? It may be asserted that the exercises that our children are required to take in labor its sufficient. There is no species of exercise which as so restful as that performed to the sound of rythmical music. Under these circumstances, many persons find them selves scarcely able to restrain the action of the muscle, that seem imperatively to demand this. I cannot speak from experience, but I can speak from practical observation, that some form of exercise which combines amasement, that which carriproduce the highest sind most exalted condition of exitor, cannot be entirely wrong. There must be something in this exercise of dancing which the old Hebrews found so efficacious in this act of worship, that the Romans, the Greeks and the Hebrews found in all ancient systems a part of regignus worship, because the act seemed inevitably as the result of rythmical music, because there was an exaltation of spirit, which carried it to the extreme of frebry, or entrancement. Measurably, then, we find that this exaltation resulting from the set of dancing, is almost similar to the extreme of frebry, or entrancement. Measurably, then, we find that this exaltation resulting from the set of dancing, is almost similar to the extreme of frebry, or entrancement. Measurably, then, we find that this exaltation resulting from the set of dancing, is almost similar to the extreme of frebry, or entrancement. Measurably, then, we find that this exaltation resulting from the set of dancing, is almost similar to the extreme of the whole and the properties of the whole and the properties of the whol

In your own land you have had a Cooper, a Washington Irving and a host of others, and also many able magazine-writers and sketch-writers, who have done good service in these directions.

directions.

We must look this great question of amusements in the face. We shall find as we sit, during the long winter evenings, around the social board, when the family is gathered together. If you can have music and dancing and reading aloud, you will find it far better means of gathering the members into the sweet relationships of home, than to see our young lads going out on the streets to find amusement, and daughters waiting until some one comes to take them out.

out on the streets to find anusement, and daughters waiting until gome one comes to take them out.

Make home the most attractive place, and they will not seek to go out after amusement. At the same time I would have refining and instructive public amusement, and, at suitable seasons, pic nios. I commend them all when they are used properly; they add to each other. I reprehend them all when they are abused. Heatthful exercise, mutual intercourse and association with each other,—these should be encouraged everywhere, their abuses we can all readily understand. We do not know the value of interesting each other. We pursue the monotony of life. We do not know the value of rifle; we do not know the value of interesting each house of instruction, was permitted to spend some half hour in the cell of a poor convict. He told me that he had much to regret, but he night have been mach worse. He said, "There is a cigrain memory which has remained through life, that he as been a very bed man, that has kept me from many and many a worse deed than those for which I am convicted." That talishanic memory was his first glimpse of the woods and forwais, and green fields. Edd he, "When I year a little, wretched child, I attended once of London's negged schools. I was one of those pupils who was gathered up from the gutters and the usreet of fo

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dealing with the particular mirrible, traging—which is not represented there with a delicary, green, with such instead power that yet cannot go are a series of the particular mirrible, traging—which is not opportunited there with a delicary, green, with such instead power that yet cannot go are a series of the particular property prope

BROTHER JONES:—You have doubtless been made acquainted ere this with the proceedings of the Convention at Joliet. It was my good luck to be able to attend the second day, at the close of which our sister, Addie L. Ballou, gave a challenge to Mr. Underwood, for a joint discussion on the following question: "Man has an intelligent, immortal spirit or soul, that lives after death, and is capable of visiting, and does visit, and communicate with mortal-sa, this life atter bodily disolution."

Mrs. Ballou affirmed and Mr. Underwood denied. The discussion took place on the evening of June 1st, Mayor Munn presiding.

The Court House was full at the appointed time, and throughout the debate the audience was very orderly.

Mr. Underwood is connected with the Boston Investigator, is very talented, and in manner a perfect gentleman. Mrs Ballou was very pleasant during the debate, though she regretted that they were confined to one evening, as it was to short a time to do justice to the question. The speakers were allowed twenty minutes and three times each, making the whole time two hours.

The debale was one of the most pleasant affairs I have ever stended. Our cause is safe in the hands of Sister Ballou! The evidence she addubed in favor of continued Hife was as flaily denied in the p. culiar manner the Investigator school treats such matters.

The last speech of Mrs. Ballou was very fine, and reached the core of the question, in its carnest appeal to the heart and mind. I think most of the suitence for the question, in its carnest appeal to the heart and mind. I think most of the suitence for the question, in the carnest appeal of the old lady who took grounds against the universal consciousness.

Without desiring to be the least unjust to Mr. U., whom I truly esteem, I can but think his fait denial of the positive and consciousness.

Without desiring to be the least unjust to Mr. U., whom I truly esteem, I can but think his fait denial of the ord and the residence that Clair-voyance, Psychometry and the physical manif

she replied in the most positive and convincing manner. "You fool, there is rocks all the way down?"

At the close of Mr. Underwood's inst speech, he paid Mrs. B. and triends quite a complinent by declaring that Spiritualism is far alsaed of Orthodray, and advised all (who had not already he subscribe for the Barsson-Paulzophus, ICAL JOURNAL, and acquaint themselves with our principles.

This discussion will do good, for it will call the attention of some that are at present unacquainted with Spiritualism to investigate it claim.

Lockport, Ill., Jane 3d, 1870.

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CRAP, XXII.—Of the sense of motion, Of their physical attenuith.

CRAP, XXIII.—49 the induserse of Artificial Semanathy indusers of the induserse of Artificial Semanathy indusers. In Judgett, H. Joff the induserse of Artificial Semanathylism upon diseased subjects.

CRAP, XXIV.—Artificial Somnambulism considered Marketter and the state. In Judgett a foreign a great without the state. In Judgett and the state. In Judget State of the Industrial Semanathylism and the state. In Judget State of the Industrial Semanathylism and the State of Semanathylism and Semanathyli

P. KAYL—Shi ricul operations.
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fidence from personal knowledge.—N. Y. Evs We can speak of the merits of the Waters' Pj personal knowledge as being of the very best Christian intelligencer.

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## Contier Department.

37..... 2. Y. WIL401

Botter in Immorrality.

No. 2.—May ith, at Bonaparte, in a full honse, we turned to a stranger, and said, "We see by you a man," fully describing him. "He holds out to you the left hand, and on the index finger there is an invitation, angry and swollen. The hand and arm are immense. We now see him on his bed, you and five others are around the bed. He is terribly swollen. It is a fearful sight, and at his death and some time before, he is a living bundle of pus-putrid matter. He is dead, and died twenty-aix years ago this summer, and I get the name of Webster. What do you know of this statement!"

He answered, "Twenty-aix years ago this spring and summer, I was practicing medicine in South-orn Illinois, and was called to see just such a man, and in every particular it is wonderfully correct. His name was Webster, a relative of Daniel Webster. The cause of his death was malignant Erispless, or what was then known as the Black Tongue, but in this man's case, it began, on the fore finger of the left hand?"

We asked, "is there any collusion in this matter, between the "He answered, somewhat tartly, "I am Dr. George, and never saw this man, Wilson, before"

Will some of our Advent fr lends who die inside and out, whistie, or, cry demon?

Will some of our Advent friends who die inside

and out, whistle, or, cry demon?

No. 3.—May 9th, at Ottunwa, when lecturing the spirit man or form of the late Mayor Fullou the spirit man or form of the late Mayor Fullou ally identified. This good Methodist passed on not loog ago, and at the time of his departure for the Summer Land, was, surrounded by a great many immortals, many of whom he fully recognized as relatives, friends and old acquaintances, wester appear on the Des Mayor Valley Gautte, which was the series of 
"Be always ready to give an answer to every man that asketh you a reason of the hope that is in that asketh you a reason of the hope that is in the self-with the self-with a statement of 'Amleun,' in his delineation of the remarkable death of Maj. C. E. Fulton, shif is on, was it not a mere phantom hallucination of this diseased brain?"

This and similar questions have been asked us since our publication of the "Amleuns" Coprier articles. We answer that we do believe emphatically, the southern, and give as a reason for our belief, the fact that is truth is youthed for by the newspan, who was personally countries. The second is the fact that is truth is youthed for by the newspan, who were personally countries. The second is the manifestations to Maj. Fulton, would be to doubt the veracity of that Obristian gentlemen in his last Assertions upon a dying bed, and virtually desonance the fible, with all history, written, ortal and "radifiousal, to say nething of the testimony of millions of good and truthful my to constantly recurring indicents, a test in question. In furtherance of the "resson for the hope within," we need not advert to the world of corroborative testimony ustaled the fible, but a few of the manifestated the fible, but a few of the many quotations that mass the case in question. In furtherance of the "resson for the hope within," we need not advert to the world of corroborative testimony outside the fible, but a few of the many quotations that might be address from the accretance of the countries of the following Scriptural passages:

"And there came two angels to Sodom at every

ges, will suffice. See the following Scriptural sagges:

"And there came two angels to Sodom atteres, and Lot, seeing them, roce up to meet them."—

"And be lifted up his eyes and tooked, and to Free men stood beside him."—Gen., 18: 1, 2.

"And the sange, of the Lord found her (flegar) as fountain of water in the wiferness a fountain of water in the wiferness.

"And the sange of the Lord found her (flegar) a fountain of water in the pro-Gen., 10: 7.

did of send to be a ruler and a deliverer by the hand the angel which appeared to him in the bush."

Acts, 7: 33.

"And saco went on his way, and the angels of other them."—Gen., 33: 1.

And as he Effish his yand sleptunder a juniper

met blim '....(en., 23-1.1.

"and as he (Elliph) lay and sleptrunder a joniper behold then an angel touched him, and said him, 'Arise and cat.''—1st Kings, 20: 5. hen the Lord opeded the eyes of Balaam and aw the angel of the Lord standing in the '....'Num, 22: 21.

".....'While I was a speaking in prayer, even the man

ne saw the angel of the Loru standing in the say. "Num., 22.24. It was a say to be a say t

entering into the sepulcare, they saw a young atting on the right side, clothed in slong agarneth."

"They entered into the sepulcare agarneth. "A and said unto them, why seek ye the living garneth see."

"A and said unto them, why seek ye the living up the deal?"—Matt., 35: 2, 3; Mark. 16: 3, use, 34; 3, 4, use, 34; 3, 4, use, 34; 3, 4, use, 34; 3, 4, use, 34; 3, 5, use, 34; 3, us

is not; for I am thy fellow-servant, and of thy circum, the prophets; "worship di"—kerv, 25: 6, 0.

In the above quotations, the terms, "angels," angels from heaven;" "angels of the Lord," "men shining garments," "angels of the Lord," "men shining garments," the min long while garmits," men of God," "man," "the man Gastle," thy fellow servant, etc.," are used interaligeably, and thus necessarily sprilly the same shirtled beings. This is consequently sprilly the same posted in the same of the control of the same of the control of the same of the control of the same of the same of God," determined the same of God, and three times a "man." So the Evangelists, eaking of the Marys coming to the tomb, Maises says the stone was rolled away by "the are of the town the same with a same, in or the control of the Lord from heaven, while skert, in retried a "young man," and describes him as othed "in a long white garment," These used of d, or angels from heaven, were once mortals—there and the mothers, the stears and the broth- of certally friends; and cagnot die. It merch is of earth, friends; and cagnot die. It merch is to this lory sand symmetry between the physical and the immortal, and cagnot die. It merch is to this lory and elympiath between the physical and the immortal world, Jesus beautifully "There is loy jo in the predence of the sangels of adversee disser that treparteth."

The preceding Seriptural passages, with numerous others, declars in the most prelitive manner possible that an "sages" viouched Elight, under a funiper tree; that the "man Gabriel" touched the prophet David; that Samed in spirit-life, "perceived" and held converse with Saul; that a spirit passed before Job's face, and he heard a volce; that a spirit or angel spoke to Faul; that such the passage is proposed. The property of the spirit passage before Job's face, and he heard a volce; that a spirit or angel spoke to Faul; that such the passage is proposed to be his "lillow servant"," and that the two men, Moses and Elias, long in sphiri-life, appeared and talked with Jesus on the mount, in the presence of Feter, James had John. Now, then, if these things that the passage is presented to be heard of Hare the heavens over un become brass? Have, angel powers become palsied? Have divine laws changed? Have the heavens over un become brass? Have, angel powers become palsied? Have divine laws changed? Does a blade of grass grew different now from what it did in Moses' and the Saviors' time? Will not an alkall and an acid unite now, and by the same law as in the Bloke ages? Dadd, the passage love, and a passage love, and the same law as in the Dadd apostolic ages, covers them now? Admitting the unchangeability of God and His laws, nothing can be more evident! Then the logical inference is indiputable, that angels and spirits can and do manifest themselves to mortals now as in the past; these verifying the Scripture promises:

And "Lo I im with you alway, even unto the end of the world."

Yes, we believe that the Great Captain, with his angel crew, manifested themselves to Major Fulton as his enfranchised spirit was embarking on "the couls' immortality, and be wretched indeed. Yes, "Lord I believe, help thou mine unbelief."

No.i.—May 12th, at Ottumws, Iowa, we held a seance. Gave fourteen readin

man was Mr. Milliach, and in the statement was true and confirmed.

Below we append the criticism of Editor Wilcox, on "Modeatus" it is good and full of point. Way Brother Milcox, don't you know that Modeatus is true to his nature and only waits an opportunity to enter his own kingdom and bray through the

tree to his nature and only waits an opportunity to ester his own kingdom and bray through the state his own kingdom and bray through the "Modestan," octeasibly a Saddusse, in adverting to the "Amicus" article in the Ottunwa Cornier, legns to think Major Fution a great dupe, isster or deceiver in the hour of death. His sophistry, if adhered to, would unformise the faith of nine-tenths of all believers and destroy their tanglible hopes of immortality; leaving mankind to groupe in darkness, without a ray of heaven's sun-light, in a world overshadowed and obscured, beaton the category with His creatures, who, when compared to the infinite, would not beat the relation of, a moter to a continent, and quotes, "No man hat seen God at any time," a fact which though in and of itself is undisputed by all, yet in the abstract has nothing to do with the question at issue. The fact that no man ever aw God, is no evidence that no man ever aw Hollow and Sech "roa ever may do for at heaven."

#### Spiritual Meetings, Conbentious &c.

All persons attending the Convention at Farmington, June 24th, 25th and 20th, 1870, will state to the ticket agent when purchastog tickets, as round-excursion tickets are promised on the St. Paul and Milwaukee R. R., Minnesota Valley R. R. and St. Paul and Pacific R. R.

HARRIET E. POPE.

MAINE. MAINE.

The Spiritualists and friends of progress and free thought, will hold a two days' meeting in Elisworth, Hancock Consty, Saturday and Sanday, the 25th and 90th days of June next, commencing Saturday at ten o'closk A. M. A. cordial invitation is extended to all. The Spiritualists and friends in Elisworth will entertain all free that they can.

Per order of the Committee, M. Hingman, Chair man.

Manersville, May 25th, 1870.

GROVE MEETING.

CHOVE MEETING.

The First Society of Spiritualists, of Farmington, Mich., will hold their second annual meeting n a grove near the village of Farmington, Sauray, the 24th, and following Sanday in June, 1870. Mrs. Frank Knowles, of Breedsville, Mich., an G. O. Stabbias, of Detroit, have been engaged as speakers for the occasion.

Come one, come all; let us have a good time. Friends from a distance will be provided with homes.

homes.

The Quarterly Meeting of the Oakland County
Circle will be held in connection with the yearly
meeting. We have a church in case of bad weath-

N. LAPHAM.

NOTICE.

The Quarterly Meeting of Spiritualists of Nunics, Ottawa County, Mich., will be held at the Barthol-omew School House the third Saturday and Sunday, the 18th and 19th day of June, commencing at two o'clock, P. M. Mrs. L. A. Pearsall and Mrs. Sarah Graves are engaged as speakers. A cordial invitation is extended to all.

A. BARTHOLOMEW. Nunica, May 24th, 1870.

MEETINGS IN HOBART.

OUTHERN WISCONSIN SPIRETUAL CONVEN-

Will hold its third Quarterly session on the 17th, 18th and 19th of June, at Sparta, Monroe County, in conjunction with the State Convention, which State Convention shall be substituted for this

State Convention
Convention.

The Spiritualists of Southern Wisconsin, are urgently solicited to attend, as subjects of great importance are to be considered.

Half-fare excursion tickets case be had at all stations on the Milwankee and St. Paul R. R., goodman the 15th to the 20th of June inclusive.

W. Stephens,

nons on the Mussakes and St. Paul R. R., good from the 15th to the 20th of June inclusive. By order of the Committee. E. W. Stephens, Secretary, Southern Wisconsin Spiritual A socia-

### anaylvania State Society of Spirit

The Fourth Annual Recting of this society will be held on Tweeday, the list of Jone, 1870, at 3 and 8 p. m., at 3 are 1870, at 3 and 8 p. m., at 3 are 1870, at 3 and 8 p. m., at 3 are 1870, at 3 and 8 p. m., at 1870, at 3 and 8 p. m., at 1870, at

this meeting.

On missionaries sits sit work, but we need your heart
on operation in order to prosecute the work with greate success. There are hundreds of thousands throughout our state who are actions to bear the copie of spiritual jam.

Those who cannot come will confiy a favor by sending

hose who cannot come will confer a favor by sending of the condition of the cause in their section their contributions to the secretary,
Carolina A. Orlmes, 1919 Walnut et, or to enry T. Childs, M. D., 584 Race et, Philadelphia.

The semi-annual Convention of the State Association of Spiritualists of Minnesota, will be held at Farmington Dacota Co., Minn., June 24, 24, and 25, 1870.

All Epiritualists throughout the State, are requested to attend. Arrangements have not yet been perfected with the various R. E. compasses, for retain tickets, (free) by we hope to secure the same. Delegates will repair to the cellental Hotel, where they will be m. S. Ball and entertainment froe.

Three Bnys Meeting in Sturgts.

The Spiritualist friends of progress and free thought, will hold their elevants naniversary meeting at Sturgis on Friday, Saturday, and Sunday, the 17th, & 18th days of June. Emicent speakers from sbroad will, be in attendance to address the people. Ample provision will be made to entertain errangers from abroad.

By order of the Committee.

Mrs. Sawyre is still at the Circle Rooms of the Religio Philosophical Journal, and is giving, by her wonderful tests, excellent satisfaction.

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blood: Diet for the salck: Spring diseases; Children's esting: Forcing shiften to est: Young indise senter: Code
to the shadeble: Billioneses: A kay live: Michievous
tots and headache: Billioneses: A kay live: Michievous
tot after eating: Cole siew: Cortain cut of nearraight
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Luncheous and how to take them: I ask dinners and how to take them: How dreamands are not at realizableous How girles are spilled at boarding-act-lock; How hearth is lost; How hearth is lost; How hearth is lost; How how love is lost; How noret tradite, ratio them: How love of dreams in smilled; How young some are tailed about; How hod matches are taude; How good wives are made; How good with the spilled has been also as the spill made at home: How home inducates purify, Price \$1,50. Postage 16 cents. For sale by the RELIGIO-PHILOSOPHICAL FUBLISHING HOUSE, 189, So. Clark street, Chicago, 111.

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HE FINALLY TAKES THE

POSITIVE POWDERS. IS CURÉD.

AND GAINS FIFTY FIVE POUNDS IN FLESH

Brownerille, Nebrasha, Dec., 22, 1860.

This is to certify that J. Haston Rassell, was taken on the 28th day of September, 1867, with a pain in my aye and head, and it was o severe that I thought J would rather die than live. I called on Dr. Hoover, and he attended me for some fwenty days; at timen I was easy, when under the influence of medicine, but confined to my bed. I called on another doctor, by the advice of Dr. Hoover. Head are a way system of treatment entirely, he gave me medicine at first, but pricked me with instrumints and put on comething to billette, but it had no influed. Then I called on two other doctors, who had me under that treatment for several months without say permanent relief. On the 18th of the contract of the con tiking to blister; but it had no effect. Then I call-other doctors, who had me under thair treatment it mouths without any permanent relief. On the September, 1868, I colled on Dr. Arnold, and it under his treatment until April, 25,000. I med it hath every morning during the treatment of Arno-de his treatment it may be released one, but the pain is me until I commenced taking the Foredare called Positive and Segative Powders. Six boxes and the have cured me of the pain. And I had the Lé plaint for sevenil years, and the Disbotos, and now I am entitely well. At our time the doctors an gave me up to dis; but thank Ged on the 55 of Ris. I commenced taking Spanow's Puisive Powders. It

Beal of Subscribed and sworn to, before mys bis 22nd de day of AMES BACKER.

County Clerk of Hebanas County.

I also certify that I have been acquainted with Host tussel for twelve years, and that he was seriously sall in or a long time, and I regard his see one of the wonder

WILLIAM POLLOCE.

JEROME HOOVER.

On the fifteenth of September, 1869, Haston Enseed same to me with a furfour Tie-Douloureer, Neuralgia. I add him under treatment until last April, 1869, at which tme he was dismissed improved. State of Nebrasks, County of Nemaha.

I herely certify that I am acquainted with Huston Russi, and that I know him to have been sick, and I also certify that I am acquainted with Pew Mr. Arroid and Jefüll's Hoover, and know them to be practicing physicians.

Witness my hand, and seal of said County, this End day of December 1868.

Nelvasta.

JAMES JAMES JAMES JAMES Of Said County County.

JAMES M.HACKER. County Clerk er information about the Positive nd Negative Powders, see adver

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VOL. VIII.-NO. 14-

S. S. JONES, PUBLISHER AND PROPRIETOR

#### CHICAGO, JUNE 25, 1870.

### Titerary Department

Immortality.

an, needed to the life of man; she is but the garment of the soul, out the starting point—death not

e gafe whereat is thrown saide out robe, which, beating 'gainst the

e soul, resists its upward flight, y from the sight; lightful mark away face. 'Tis but the

bles at the shadow of his wing. 2 sees clear beyond—a joyous thing ets the welcome messenger as he its prison doors to set it free. dear friend, that lite, but just begun, livion end, and leave undone sat work which the aspiring soul it be—deaine beyond control! -desire beyond control! loving, dear ones gone being on a fairer shore! d, they hover round there

above the things of time and sense electial land of brightness, who ne and wisdom come—the resting place form pligrims. Oh, coulds thou b

to; no path that lies beyond the grave, would light thy spirit up, and save from constant dread; dispoi the fear gr, a gloomy pall, o'er all that's dear; idet thou greet the message which shall

ome;
I'the heard, as summons from the home;
with the being breath triumphant, say,
rapt spirit sighs itself away;
eath, tay sing; is robbed of all its pair i
ave, the victory to me is gain.

## The Bostrum.

A LECTURE,

BY J. G. PISH,

us of Cultivat thip and the best m

Reported by Henry T. Child, M. D.

Reported by Heary T. Callé. M. D.

ubject for the lecture this even'ng, my
is one of your own choloe:

liumable and the best means of cultivations. You must not expect a full investigathis vast subject in one lecture of an
The subject is too broad and deep, too
dextensive, even in its manifestation,
individual to enter fully into the investimodividual to enter fully into the investimodividual to enter fully into the investindividual to enter fully into the investmuship has been a matter the world hase
in all ages to comprehend. As far back
days prior to that morning when the
rs upon the plains of Bethlehem, befield
with its radiant glory appearing above
izon,—ages prior to this, man had been
oring to discover' the muner of procurponnes from the dead,—the manner of
splirits to come again to the dark portrth, and seeking to know the best means
they could obtain intelligent answers
prayers. Man was conscious of some
ous power or faculty within himselt by seking to know the best means aid obtain intelligent answers Man was conscious of some or or faculty within himself by conditions, he could converse de the material form, and the rhich this could be done was a ious investigation and deep

we heard of the sons of the prophets, of is of the prophets. These were schools were taught the occult ways and means ing responses from spirits. You have here in the sacred writings of all na-through all time. According to the ts of these writings, it would seem as hey were investigating theshest means ig the gate ways to heaven, and of hold-erse with Him who sits enthrone-erse with Him who sits enthrone-since the responses were prefaced with this the Lord, "And the Lord spake people." Yet when you bring the mat-to your own experiences in these days,

pass to the consideration of some laws that per-tain to spirits.

We repeat that there is a power in man that extends beyond the control of his own organ-ism; this power enables him, under favorable conditions, to control the organisms of others, and to deprive them of their own consciousness, and by the exercise of his will power to evolve

ontrol the organism of another.

Admit now that man is an immortal being, and passes out of the material body, since it was his experience before leaving the body, that the will power could under certain conditions, control an organism not its own, who shall say, if he lives after having passed out of his own body, he shall not exercise the same kind of control over others that he had while in this state of being. Recollect that it two individuals that are in the material form can thus influence each other, it proves that mind can operate upon mind. In order that one mind may express itself through the organism of another, there may be a supported to the control of the con

f, which is meaus, and the psychole more perfect than it was in the psychole subject here.

I say that this power of the mind exists, it ways been known. The phenomena has ys beer recognized. But men have not almost that this was simply the exercion and the subject of the mind. In the tual manifestations there are several classes and the subject of the mind. partial manifestations there are several classes called. There may be a partial control of the hysical organization, or the entire control here may be a suspension of the power of the illuser one organ, or over the entire system. has the spirit may control a single or any set forgant, as the hand or the fingers or the game of speech, or it may control the entire organization. There is no limit except the entire organization.

orm. There is no many cases, of manifestations are due to the hold, and we have, then, this class of manifestations are due to the body, and we have accounts of similar manifestations in all ages, which, however, were never before so well understood as they are to day. There is snother class of manifestations, known as Physical, such as rapping upon bodies, moving ponderable substance, tipping tables. without with planchette, and other manifestations of

purposest custracter.

To explain these we must have recourse to other laws or powers. Mental laws do not an swer the purpose; there must be the exercise of certain physical laws. Ponderable substances are to be operated upon; they come not within the direct operation of the laws of arind. When you would move a table or produce a concussion upon the atmosphere. your mental powers. In this connection, we shall menton another phenomenon of Soliritual-tim: that it is in the power of spirits in the presence of certale, mediums to allow their features to effect the sensitive plate of the daguerreotypist, and leave a faithful delineation of their features upon that plate. You sak it this can be done again. How is it done? In chemistry the law of presence action is one of the most interesting that has been discovered. You may bring two chemical stricles together, and they will not unite; introduce a third, without any union of this or change in its character, but simply by its presence, it will bring about a combigation of that two chemical conditions, which would not have taken place without the presence of the third, which enters not at all into combination with the others. This is a law in nature, called presence action. Now, suppose a ponderable presence action. Now, suppose a ponderable

and distinct impressions of the truths that are given a through them.

Many of these individuals have become highly educated through this process of spiritual training, where it has not been too much interfered with either by themselves or others. We would say in passing, that this class of mediums are saved a vast amount of suffering by even the limited amount of knowledge that Spiritualism has presented to the world.

These are they close of mediums. There

limited amounts are considered to the way of all these in all ages, that spirits maintain the form of the human body; that these human forms here have their correspondences in spirit life; that the spirit of man here and there has a tendency to express itself in this peculiar form, and the spiritual here corresponds to the external there. Here we know that magnetic or vital currents are set in motion by the spirit, and act through and upon the physical by means of the nervous system. Under certain conditions of severe mental excitement, deeds of superhuman strength are performed; this is an evidence who have passed out of the body, who have passed out of the body, severall power is

the nervous system. Under certain conditions of severe mental excitement, deeds of superhuman strength are performed; this is an evidence that spirits who have passed out of the body, can at times, under favorable circumstances, produce superhuman power,—since all power is in spirit. Acting thus through a physical metium, they may seem to give evidence of an actual physical prisence.

The rappings or concussions are produced in the presence of certain persons called rapping mediums, some of whom are not conscious of anything except the sounds; others feel a shock in the nervous system. The spirits tell us that the magnetic and electric forces of certain human systems can be concentrated and made to explode under the influence of mind, and so act very similarly to the click of the electric letegraph. We have the facts everywhere, and this is the explanation of them.

The movement of physical bodies is produced by charging those bodies with magnetism from the system of the medium, and thus obtaining a power over these. With regard to the best means of developing the various forms of mediumship, there is very much the said.

In the first place, we would remark, that if any one of the external senses be closed, the others become more sensitive and acute. Thus, if you destree the

an the first place, we would remark, that if any one of the external senses be closed, the others become more sensitive and acute. Thus, if you destroy the power of seeing, the organ of heating becomes more acute, so also the power of feeling; it may become unduly sensitive. If you use your right hand continually, and the left one not at all, the latter will become weak and almost useless. All those parts of the system which are exercised properly will become was will become languid and weak or the system which are exercised properly will become used to the system which are exercised properly will become languid and weak or the system which can be compared to the system which are exercised properly will be come languid and weak or the system which are not several to the system of the system which are not several to the system of t it may become unduly sensitive. If our right hand continually, and the bit all, the latter will become weak useless. All those parts of the system care exercised properly will become languid and weaker. On this priary cultivate the memory, the tast for any other faculty or power of the ddy, while those that are left uncultidedine. This is a general law everyughout the physical and mental or. The same thing applies to the powers: It fit there be a splittual power by thoughts, their emotions, their sentitrassmit (bese to those who carello where throughout the physical and mental organisms. The same thing applies to the powers of the spirit. If there he a spiritual power by which one may come in contact with spirits, may eatch their thoughts, their emotions, their sentiments, and transmit these to those who dwed on the earth, it is evident that power is used and strengthened, the mode judy it becomes developed, and this power is capable of almost indefinate cultivation. Cultivation can be made to such an extent that emotions in the minds of those around the meltium will be red. The medium of Nazareth was a good illustration of utils. You know he was so exceedingly sensitive that he knew what was in the minds of some of those around him, and some believed him to be Good—bence it was that he was Delfied.

Those who perceive this faculty of inspiration in themselves, will have but little difficulty in cultivating it, by exercising it property, but those who do not realize the power in themselves, whom it has not been swakened, will not know how to develop it. We would say to all such. Associate with those who did not show the safety is unfolded, and a foundation will be and for more rapid devel pment in the land of spirits.

When you are thus unfolded here, and the spirits come to you and breath their loving influences upon you, how readily they are undefished and a foundated by the medium. Thus you will find yourselves and principles of which you had gut the jest on caption before. Thus you perceive, if this better, the first of the principles of which you had gut the least on caption before. Thus you perceive, if this better, the first of the principles of which you had gut the least on caption before. Thus you perceive, if this better, that it only recultive, and principles of which you had gut the least on caption before. Thus you perceive, if this better, that it only recultive.

ing thoughts and loot the least on-proper degree of present the high-is; but it does not red and understool whom the ory of

and acceptance of the particle 
clances. You ask why spirits do not protect their me-iums from this. We answer: They do all they an, but it is not in their power to do this sal-says. You might ask: Why do not spirit take way the propensity of man to do anything grong? This would destroy man's identity, not take away all responsibility. Man must ex-crices his own normal powers and functions, or the cannot grow atrong. If spirits are always to se on hand and direct in everything, man rould side his own individuality before the

entered intelligently upon the investigation of these facts.
You ask the question again: How shall man become fully developed,—that he shall receive communications from the sprit world? We say: By cultivating the powers which he has within him,—many of which ne is sentcely aware of.
But as his attention is turned to these, the finds sometimes one and sometimes another faculty, that, with a little culture and training, will come forth with increased power, and enables him to answer these questions to his own,assisfaction, and that of others. There is no more certain method for developing mediumistic powers than to six in circles. We know there are certain individuals who are leveloping medium; in whose presence these latent powers may be called out. This is a matter of experience, and of presence action. We cannot tell you who will be able to do it for you. There are some who cannot six in circles without suffering, owing to some peculiarity in their organisms. There is a general law by waich spirits are enabled in the presence of certain individuals to centrel their medium.

the presence of certain individuals to control their medium.

When you meet with those who produce this effect upon you it is well for you to at with them. Again, there are healing mediums,—those who generate a great deal of vitally—those who generate a great deal of vitally—those who generate a great deal of vitally—those who they could be the want of that which they have in abundance, they receive something which bentalts them.

Disease or a want of vitality in certain organs, may thus be removed, and cure are daily being performed in this way. You ask if this is the natural meana? Certainy? God his took you every day and every hor of this is may of your existence. You see the evidence of it every where. Whenever you get a headache you place your hand upon it. You have the tot tastle, and before you have brought of anything, your hand supon your face. Taily with every help, you have the gray when you have the property of the property of the property of the best manner of healing. He has repeated a hundred thousand times. You place your hand upon the seat of pain, and if that does not relieve you, you get int of some one else, and he too print, and if the does not relieve you, you will be relieved and courd. There are those will be relieved and courd. There are those times. You place your hand upon the seat of pain, and if that does not relieve you, you get that of some one else, and the two vitalities are joined, and here again is presence action. Two nands are aid upon the seat of pain, and if the medium be in harmony with you, you will be relieved and cured. There are those who give to you a magnetic inducence that is paintful, that you cannot finding the "will cause you to be sick. These facts are to be learned by experience.

How shall the healing medium increase his or her power? By preserving, his forces, observing the laws of health, by increasing their powers, and by yielding to the influence of spirit. Healing mediums need all these, and especially the isster. There are bands of spirits who come around them, and give them strength.

in the mundane, rements with the a confidence in the an engagement dive business tra d of co

spirit world just as truly as the innesion of that world is to you.

There are those in earthly conditions whe have the means of helping the spirits,—of "presching to spirits in prison," by word and act. And when they come to you thus for help, if you receive them kindly, and with a desire to do all you can for them, the benefithen will be mutual, and the two spheres will blend, and as they are bessed by your midstrations, you will also be blessed by your midstrations, you will also be blessed by theirs.

IMMORFALITY DEMONSTRATED.

the Girl Returns to Greet Her Playmate

When K tile resided with a part of her studies, and the plane, Julia would some steathily, and encircle her in her many and and a collected her in her many and a collected her in the part of the state 
Her Sunday solice I tracker

yes, I the my some," and Miss

Mudder, tin I do out to e Yes you tin, my daughter

#### Original Essaus.

Rosele uclan Ideas of Government.

CHAPTER FIRST.

BY P. B. BOWD.

Governments, like all works of art, must have a good foundation to insure durability. All governments are more or less arbitrary, and founded in force. If ours is founded in the hearts of the people, it is no exception, for love of home and contry belongs to all peoples, or all climes and all ages. When the people cease to love a government, it soon must cesse to exist. The very moment the government falls to keep pace with the growth of a people, that moment begins the undermining process. Mankind seem to say. "Might makes right."

ment the government falls to keep pace with the growth of a people, that moment begins the undermining process.

Mankind seem to say, "Might makes right." And this holds good as much when the might comes from the majority as when it comes from the majority, for wealth counts more than men; which it owns and rotes by their consent, although often forced from unwilling lips and bleeding hearts. It is consent which makes power; which, when once in running order, nearpy and 700s the consenting of their natural rights. Aften herefore have looked at the antagonisms of nature for guidance in making and administering laws. As they found force cverywhere, they adopted it as divine, and said, "An eye for an eye and a tooth for a tooth." This is well enough for the primitive races, for such cannot understand any higher justice. So also are crowned heads and rulers good enough for those who ned ruling. But nature says, man cannot always remain weak and childish; and it was set saids to us Americans to give to the world not alone the religion, but the government of manhood. Have we done this? Nature is developmental; so, also, is art. Change is written with the finger of God in the constituent elements of all things. How on, or stend out of the way! is the universal mandate of nature. If it moves not, but stands in the way, then commences the slow but sure work of disease and decay.

There is no stand-still! At the time we think

is. is no stand-still! At the time we think noving forward, there is some portion gooting forward. Nature looks with a jealous in things which stand in her way, and bear-lot their removal not only the single the storm, but also be kindles fired the storm, but also be kindles fired which often burst assunder and desiroy. A smoonat of disease is beneficial, but too

certain amount or disease is benedicial, but too much is destunctive.

I propose to examine the foundation of our government, to see if it is started according to nature; for if its foundation is sound it will abide, for we are the expression of the whole word for our propose of the started and the st

led uses that an mean are less than the less than a common the less than the highest sense of right. The idea that all are by nature equal, is in no to true. And it remains to be demonstrated either men have any rights in common, save either grown old or decays. In every new king y be found numberless objections, which may be studied by proper effort, springing from mose to improve, but the tendency of all things is award, when effort ceases. Our foresthere omplished a great work when they laid the form that the proper effort of the common that the common that is a series of the common that the common that the common that is the common than the common that is the common than the common that the common than the common than the common than the common than t

in religious, creeds, secis and governments, da little good and a great deal of evil. More to more trust to be found in radical measurant in conservative open. The two extremes scenary in all things. The Morth and the are indispensable; but in the temperate accessive all things. The Morth and the are found the most genile clicate, the trust attemperate and the second property of the most genile clicate, the trust attemperate and the second property of the most genile and contained to the second property of the midd hosts to deeds of violence and carange—the true is air between the contending hosts. "Split Exercic," and all strifts and bloody war may idded; and who dairs assert that the world fixerenc," and all strifts and bloody war may idded; and who dairs assert that the world and unyielding, the the great roctic beautiful. The second is the second in the second in the contained when the contained were second in scalable has contained as the colter. Not does it follows contained the heads, the other. Not does it follows contained the heads, the other. Mor does it follows contained the heads, the other. Mor does it follows contained the heads, the other. Mor does it follows contained the heads, the other. Mor does it follows contained the heads and 
or among men All matter is graced rous use lowest turn to the highest. The same is traced mind. From the lowest idiot to the highest, intelligence, there are no two allies—or even in the Italian of the control of the

art satist nature in this, then is fealth and happluces.

The man who is not a lawjito himself, has no
right to make laws for others, for he does not
know what they need. Being wil himself, he
does not know how to mase laws which will improve mankind.

This talk about the right of franchise is all nonsense, for in nature there is no such right. It is
an ar field right, springing out of critication,
the state of the right of the right of the right
but they are often taken from bim by force. The
encroschement of power, artificial and natural, up
on natural rights, is the great curse under which
all men groon. The power which is the most potent to rob mankind of their rights, is artificial, always. We make it by consent at first, afterwards we curse and groan. But we have not
aurrendered any natural right in so doing, for this
remains with us, and by reason of which, we find
face.

foundations for a system of pauro-age, and the culture of greed, at the expense of fraternal love, which is the saul of all liberty and progress. They exacted laws for the protection of one class against the other, and not for the protection of all silks of the protection of the control of the control of the protection of all silks. It is not the control of the protection of all silks of the control of the protection of all silks of the control of the

alons? Malnly on appropriations, passing "onnibus billa," or mixing or repasling "Missouri
Compromises," and calling or the President;
eating oyster suppers and drinking champsgnethey never drink bad whiskey there! and, f almost forgot to say, drawing their salaries and using
the pressure of their indisease to get some triend
appointed to some place where he can steal from
the government and divide the profits with them.
It is true there are ome proceed with them
It is true there are ome proceed with them
It is true there are one proceed with the good.
The good I would leave, but purge it of the evil.
The fetters are air-say forged. Their clank is not
alone heard on Boston Common, but on every
common where abor sheets with capital? on every
factory where abor sheets with capital? on every
rail road where a brakeaman is employed; in every
factory where poor children and women are starved
and worked to death; in every city where the
teeming millions work for war they can get, and
stell and plander for were the relations of labor and capital; none to assist the honest, unfortunate mechanic; none to assist the poor unfortunate out of prostitution and crime; but plenty
to protect capital; plenty to punish and degrade.
Oh! when will may learn this simple truth?
That the best protection for life and property is
the protection and fatherly care of those incapable of eaf government. Wese will they learn
that a premium for virtue, is the means of increasleg virtue?

To be continued.

To be contin

THE INDIANA
STATE SPIRITEM ASSOCIATION.
At Masonic Hall, Indianapolic.

The association assembled in convention at Masonic Hall, at 10 o'clock A. M., June 3rd, 1870, in pursuance of a resolution adopted at the last annual convention.

In consequence of the monatural of delegates, the convention did not organize but called Dr. A. N. Miller to the chair, and held a brief conference; after which it adjourned to meet at 2 o'clock, P. M. Convention assembled, and was called to order by the President, Samuel Maxwell.

On motion the chair appointed the following Committees:

motion the chair appointed the following

COMMITTEE OF SILE ON BUSINESS.
Dr. J. S. King, of Indianapolis; Agnes Cook
Richmond; Jacob Edridge, and J. R. Buell
Indianapolis; and L. H. Cowies, of Richmond

of Ricamone; a scale H. Cowles, of RichmondCOMMITTEE ON RESOLUTIONS,
Moses Hall, Dr. Sumuel Underhill, Mrs. E.
Eldridge and Mrs Louise Combs.
While the Business Committee was in consuitation, Dr. Sumuel Underhill entertained the
convention by the recitation of two poems and
a short address.
The Business Committee made their report,
after which short speeches were made by the
President, Samuel Maxwell, Dr. Undephill Mill-

until 9½ o'clock Saturday morning.

& ATURDAY MORKING 9½ O'CLOCK.
Convention met at the appointed hour. The
minutes of the previous day were read and approved. On motion, the election of officers was
postponed until 3 o'clock P. M.
A Resolution was adopted that the Chair appoint a Committee of three to raise funds to defray the expenses of this convention; and the
following persons were appointed: Byron Reed,
Jacob Eliridge and Louis Combe.
The Committee on Resolutions made their
report, and the balance of the morning session
taken up in their discussion and pessage;
eliciting remarks from Brox Maxwell, Miller,
Artil, Wilson, Underhill and others,

During the consideration of the resolution econvention adjourned to meet at 2 oclock.

BATURDAY, 2 O'CLOCK, P M.

the convention adjourned to meas at 2 ociocs.

BATURDAY, 2 OCLOCK, P. M.

The convention met according to adj urament, and proceeded to elect officers for the ensuing year, with the following sensit:

For President, Samuel Maxwell, of Richmond; Vice President, Samuel Maxwell, of Richmond; Vice President, Almed C. Hallack, of Exenseville, and Agnes Cook, of Richmond; Tressmer, John W. Westerfield, of Anderson; Secretary, Jassel, G. Eckmon I. Lyman Besman, of Indianspolis; Margaret Hurlburt, of Mundes; Bamuel Srattan, of Kokomo I. Henry Suits, of Evansville.

The newly elected Secretary was called for and assumed the functions of his office, and the retiring Secretary, L. D. Wilson, was called uponfor a speech, and responded by a few brief research of the Resolutions which were undisposed of. The following are the Resolutions, as adopted by the convention; and the convention; Resolution of the Resolutions of our electric by the convention to the Account of the Fisher, and the Convention of the States, District and local conventions, evidence of a determination to stand by, and malatan the blessed Harmonial Philocophy, which promises life, love and immortality to the human race.

Resoluted — That the law of progress will ever

Resoled.—That this, convention sees with great satisfaction, in the Resolution of our sister States, District and local conventine, evidence of a determination to stand by, and maintain the blossed Harmonial Philocophy, which promise life, fove and immortality to the human race.

Resoled.—That the law of progress will ever find worshiped myths to cast aside, and brighter truths to fill their place.

Resoled.—That wagcal: that whitever 'Old Time with his drag not, has swept: along down the stream of ages, whether it be shells or shell-fish, pearis or pebbles, see-weed or mud, these are the 'Ancients' these are 'The Fathers."

Resoled.—That we will not enact laws to govern our follow men who will live two thousand years ago, since we have the same spiritual sun by which their lamps were lighted.

Resoled.—That we will not enact laws to govern our follow men who will live two thousand years ago, since we have the same spiritual sun by which their lamps were lighted.

Resoled.—That the creputed light by which the downshessen were led, was dim when compared with the light of the present day; therefore, we say, many good men, as well as kings and prophesis, desired 40 see the day, that we see, but did not see it.

Resoled.—That inspirations recorded are only tendent of the light of the present day; therefore, we say, many good men, as well as kings and prophesis, desired 40 see the day, that we see, but did not see it.

Resoled.—That inspirations recorded are only reflected light, like the light of the more, without heart, always dim, and productive of his mental the light of the more, without heart, always dim, and productive of his mental seeds of the while the lamp in the light of the more, without heart, always dim, and productive of his mental seeds of the while the lamp in the light of the more, without heart and or right.

Resoled.—That the doctrine that God must have innocent heart of his mental heart and or light.

Resoled.—That the doctrine that God must have innocent heart of light.

Resoled.—That the doct

like your Father in heaven, for he is kind to the unthankful and the evil; and rendeth rain and sunshine upon the just and the unjust."

Resolved.—That the poverty, crime and sufficiency and render the control of the Clergy, write, men. mene, teket uphars in on the walls of their edifices, and demands a change of base.

Resolved.—That we look upon all moral and spiritual sins as diseases, to be cured if possible; that beigr in not under the control of the will.

On motion it was

Resolved.—That we look upon all moral and are hereby authorized to issue licenses to public speakers who are identified as Spiritualists, and whose residence is now in the State of Indians. The following Resolution, drawn up by the Secretary, was also adopted:

Resolved.—That the mmbers of this Organization to whom are granted licenses and certificates of character, be required to report annually to this Association, an account of their doings within the State, and such other information pertaining to the Organization, numbers of Spiritualists, dec. within their respective localities, as may be obseeff to the Association.

The following Resolution presented by Moses Hull, was unanimously adopted:

Resolved.—That the Elective Franchise is woman's as an inberent right, hence, as self evident, a right to the same.

A circular pertaining to "The Year Book of Spiritualists," a spiritual annual to be issued during the coming Autumn, by Hudson Tuttle and J. M. Peebles, was read by the Ex Secretary, L. D. Wilson.

A proposition was made the Association by Densent and the paper of the amount as a the end of fire year,—and in reply to which the Association pared the following Resolution:

Resolved.—That we cordially recommend the plan of Byron Reed and Dr. Loosy, of Kokomo, for publical the same of the plan of Byron Reed and Dr. Loosy, of Kokomo, for the establishment of a semi-monthly paper for the Spiritualists, and ask the hearty co-operation of al

SUBDAY MORRINGO.

A large number of friends met at the Hall at 8 o'clock, and passed a very pleasant time in a public circle. Miss Lixtic Keiser, an excellent and well-knows assistant from Cincinnati, Ohio, was present, and gave a good number of convincing test, nearly all of which were recognized by the persons for whom they were designed. Dr. J. S. King, of Indiatapolis, also became entranced, and added to the interest. of the occasion by some very ecosystable remarks.

At the hour of 10<sub>3</sub>, the convention was called to order. After needing the minutes, the

SUNDAY AFTERNOON, & O'CLOCK.

SUMDAY AFTERMOON, & O'CLOCK.

The convention was called to order at the appointed time by the President.

The Business Committee made their report on delegates, and the following persons were chosen to represent this State in the next National Convention:

I. D. Wilson, of Indianapolity, Kokomo; Fisher Doberty, "Crawfordwrille; Benjumin F. McCord, Indianapolity, Benjumin F. McCord, Indianapolity, Bryon Reed, "Indianapolity, Bryon Reed, "Indianapolity, Bryon Reed, "Indianapolity, Bryon Reed, "Richmond; Mary Thomas Ciark, "Everyville; Bryonn, Cark, "Richmond; Mr. and Mrs. C. W. H. Beck, "Mr. and Mrs. C. W. H. Beck, "Mr. and Mrs. C. W. H. Beck, "Richmond; James Hook, "Tera Haute; "Frankling, Delegates at large, Mrs. C. A. Colby, of Penville and Moses Huil, of Hobart.

The Secretary was authorized to fill vacancies occurring in the delegation. The Convention was then entertained by an address from Dr. Underhil, of Illinoit,—subject: The Immortativity of the Soul. The Doctor has been, for a long number of years a vigorous worker in various fields of reform, and although in the severnty fifth year of his age, seems to be possessed the request was granted.

Coverniton adjourned to meet at 8 o'clock in the evening.

SENDAY EVENING 8 o'CLOCK.

Attest, ... ... ... J. R. Bus
The Executive Board met on Mos
6th at 8 o'clock, at the cific of the I
sty, L. D. Wilson, and granted lices
following persons, conveying to the
privileges pertaining to Ministers of
pel:
Mary Thomas Clark,
Samuel Maxwall,
Fisher Doberty, ... Cras
Byron Reed,
J. L. Braffit, ... Nev
Amella Colby,
Ira S. King, ... In
Warren Smith, ... A.
L. D. Wilson, ... In
Moses Hufl,
D. W. Hall,
D. W. Hall,
D. W. Westerfield,
Kersey Graves,
Attest, ... J. R. Bus Attest ..... J. R. Bur

The Convention was, perhaps, not quite so numerously attended as the one last year,—several causes tending to that result; but although not large, it had a a very harmonicus and pleasant session, which cannot fail to be of profit to all who attended, as well as to the cause, of truth and righteousness generally.

I Regen.

### ESTRANGEMENT.

A COMPANION TO

## Magbalena.

CHAPTER V.

CHAPTER V.

When Eiste Chariton again entered the parlors of the Somerville house by Marian's side, the latter looked as if she had changed places with her strauge charge, attired as she was, modestly, in a dark brown, plain slik dress, and her long flowing dark hair wrapped up in a style unassuming and plain. She appeared in most respects, Marian's equal, as she hesitated a moment in the doorway to enter the huxurlantly turnlabted rooms. And, as with extreme diffidence, she signla so ted herself with Marian on the sols, she shaded her face with her hands, and strove hard to suppress the emotion which seemed to swell her grateful heart.

'O'th'—I am too full to thank you as I should, for-four great kindness in permitting me thus to remain under your roof, 'she at length manged to say in broken accents. "Pleuse overlook this weakness,—my heart is too full."

"Play, Lizzie, and sing something. It may relieve the poor creature, 'whispere! Mrs. Somerville to Lizzie who ast near her, gazang in sympathy on the weeping woman.

She turned mechanically to the melodeon, and soon breathed forth a musical air in soothing sympathy with poor Elsie's emotions, which gradually grew more calm until, as the music cased, Somerville ventured to ask if her name was Elsie, Elsie Chariton?

With marked surprise, she answered timid-

ly: "Yes, sir, that is my name. But how have you learned it, sir. I did not tell it to you?"
"Yes, it was from your lips we have learned

"Yes, it was from your lips we have learned it."
She looked inquiringly at Marian, who with a half smile, and in an under tone, ead:
"You are a medium. Have already been entranced here, and your name savewed." Is it possible "she said, subducedly, "That power follows me still. Did it last long? What did I say? O, would to heaven I could be relieved of this strange indupnce. It has been with me so long."
"Mrs. Somerville tells me, Elsie, that you very narrowly escaped danger this morning, by dying in here. Would it be agreable to you to inform us of the occasion of so much commotion your parsuit?

torm us of the occasion of an mucu community in your pursuit?

"Hai ha! Please pardon me, sir. But I never thought before, he could run so. A great heavy, portly fellow, as he is. But how did my slarm increase, as hindered in my flight by my long dress, I found he gained on me so rapidly. But thank heaven, your welcome, and my guardian angel here,—meaning Marian,—I escaped him "

an anger nere,—meaning marian,—I escaped
"Who is he, what is his name, and why did he
ant to calch you?"
"His-name, I scarcely knpw, sir, what to call
m, he has had so many names. He pretends
great mediumship. His name has been Crafn, but he has changed it twice since I have
nown him. Oh, God, I am so grateful? I have
nown him. Oh, God, I am so grateful? I have
nown him. Oh, God, I am so grateful? I have
nown him. Oh, God, I am so grateful? I have
nown him. Oh, God, I am so grateful? I have
blood objection my finger-ends, or beg from
to door,—"aye, starve rather than, join my
e with his."
"Have you been married? Exclusing, pleas,

fe with his."
"Have you been married? Exchaeme, please, abould not be so blunt. Do not enswer the uestion if it is unpleasant to you."
The question state? a twinge of pain through oor Einte's veins, and her bianched face gave omentary token of its unpleasantness. But nating off the tremor, she in a firm voice, id:

snating out the tremor, she in a firm voice, said:

"The only person whom I have ever enter-tained such a question from. I am indebted to you, and I will answer you candidly, ob, eir. Marriage baid nothing whatever to do with that man's life and mine. He is a wicked, bad man, and it was my continuous threat of exposure,—and masily my starting out to inform the legal authorities of his ville doings, that so exasperated nim that he destroyed my last, tore my clothing makin efforts to prevent my going, and at last, as I persisted, even in my disordered condition to carry out my intentions, he chased me through the streets, and starting a cry of insanity or madness, soon gathered an immense concourse of men and boys in wild pursuit. He must have been the mad one, for I doubt not the crazy effort to arrest me has led to his own continuement in duress."

many in a city like this—did he wish you to sarish min in?"

"Ob, sir, It is too ede. I must not tell you that. Were I to do so, gir, even if I could, your lady would hate and despise me ever after."

"Ob, no, Esie, we are all here, you have my permission to make a clear confession, or expose of all you wish. You need feel no diff lence,—we are all married people here."

"Happy that you are. But I have yet to learn that marriage destroys or lessens modesty."

"Nor does it, though it seems to confer a greater breadth of knowledge and larger liberty or speech. It permits a closer intuncy of feeling of idea and of thought."

"I thank you, madam. You are very correct, and though the question is one I could wish were truety answered. Still a through expose would involve an intimacy here, which I fear to moding."

would involve an inumacy nere, when I see a mindulge."

"Do not hesitate. You excite our curiosity, we now wish to know all, even the worst."

"Well, I have known Crafton something more than a year, and we got along very well together until he intimated the debauchment of my mediumship. I checked the first intimation he gave of such a wish; he renewed it. I resented it stoutly, he persisted, and we quarreled. It was our first quarrel, but conducted feercely for a time. It subskided, and I had rest for a while. But he opened the subject seain. I, fired up fercer than ever, predpitated the result the ladies witnessed from the window this morning."

ing."
ut what did he wish you particularly to

To use my gift as a 'procurem.' His plans cre matured with out-side parties, of an extenter and erry profigible scale,—to procure young ris for many others, as also for his own passonal indulgence. "The beastly scamp. He deserves to be unlabed severely, and doubtless, sooner or later will be. How long, Esse, have you been suitcolled through entrancement by spirits?" (Oh, several years, Elu. I would not always we way to the influence, and not always we way to the influence, and not always and not prevent it. I was consistently for all of the recent it. I was consistently for the consistent when very young yet, before I het was

Where was your home, Etale?"

"Weardine, Ireland, is where I was born,
I have been away from there several years.
I have been away from there several years.
Whise has been an unhappy to My
her was a minister, I exarcely remember it,
was learned it mostly since,—and being paid
y scantly, he suddenly left home, neglected
| mother and area.

in sorrow, she soon sickened and died, leaving me an orphan at a very varly age. On means collected in the neighborhood, I was ant to an aunt living in the suburbs of Liverpool, England. But she was also very poor, and at the repeated solicitation of a sea captain,—Captain Grey, I think, was the name, with whom she was acquainted,—she parted with me, to be returned a 'lady' as he expressed it, after making a few vorages with him. Reaching Havanna, I was left in the charge of the matron of a Catholic Seminary, quite sick with my first sea voyage,—to sick, the captain thought to continue it to America where he had an aimable wife, for whom he had designed me. Touching at Havanna on his return trip to Ireland, he found me well recovered, but deemed it has not to subject me sgain so soon to a voyage so long, left me to grow stronger in the salburous clime of Havanna,—tesigning for stop for me on his way again to America. He never the season of the list's Cws., and he way again to America. He never the season of the list's Cws., and he way again to America. He never the season of the list's Cws., and he way again to her cake of the list's Cws., and he will be the season of the list's Cws., and he way again to her cake of the list's Cws., and he will be season of the list's Cws., and he will be season of the list's Cws., and he will be season of the list's Cws., and he will be season of the list of the season of the list's Cws., and he will be season of the list of the season of

"Well, George, I am glad I have found you at last."

The medium had been drawn involuntarily to her feet, and with eyes closed tightly, stood bake ling hands heartily with Somerville.

"Oh, what a time I have had to reach you, what has happened to you, why have you left the beautils! city of Philadelphia for this modern and tearful Sodom?"

"The solrit controlling possesses an advantage here. Will you please give your name, or some incident by which I may rec.goize you?"

"Possible, George, you have forgotten me so soon,—well, well, right thankful and glad am I that at last, too. I have found this runaway my early protege, Elsis Chariton here. Oh, Ged? what all igo I tris! she has had. Oh, what she has passed through to spite of all I could do to prevent it. But I have had much-care about my dear Mabel."

"Is this, indeed, Captain Grev?"

iny dear Mater.
"Is this, indeed, Captain Grey?"
"You have not forgotten me entirely, then, George. I thank you."
A very cordisi grasp and hand shaking followed this recognition.
"George, why have you run away?"
"I did not know that I had run away."
"I did you leave the sweet city of

"Well, business. I thought I could do better

Penn?"

"Well, business. I thought I could do better here."

"You will be mistaken. But it is for a different purpose that you have been directed here, and when that is accomplished, you will wish to return to Philadelphia. Bless you, George, I, must go now,—Mabel awaits me,—good by. Briathful to the gift that is in thee."

"Why, bless you, Louiss, I've been waiting for you. I'm glad you've come. Come sit right down here till I finish my story to you, and then I have found since. I've been wandering about here in this 'beautiful land.' Was always given to wandering, you know. I suppose I shall keep it up as long as I am here. But let me see where did I leave off last, the 'story of my life.' Ah, I remember, at the beautiful lake, where we saw ourselves reflected by the light of night's fair queen, as In a mirror of silver,—"apple of gold, you know, 'in pictures of silver. Well, in his public displays of orstory,—Mendoza was indeed eloquent. Blest with a lively imagination,—good language, and a charming delivery, the learned and gifted, the beauty of Quillota hung enchanted on Bis words of wisdom and theological skill. His star of genius was truely in the ascendant, and beauty and devotion bowed at his feet. One evening, after awaiting his return impstiently, he entered heatily, and in much mental exercise. Absorbed in his own thoughts, and forgetting my presence, he turned from the iastened door, and paced the floor in much excitement,—coaxionally murmuring, 'How beautiful,—angelic, for a creature of earth. How shall I possess myself of such a treasure.' My bosom now, Louisa, become the sea of contending emotion. Yet I lay there so quiet that he did not hear me,—looking up into the darkly star lit heavens, until a last, 'revenge impatient rows.' Still, quietly I approached his did, and laying my hand on his houlder gently,—calmly, said:
"Pear Mendoza."

He started round sharply and hissed, "Leonella here? 'I thought you at your devotions. Child."
"Pardoo me, pray, gentle mak. But who is

round sharply and hissed, "Leon-I thought you at your devotions,

ells here? I thought you at your devotions.

child."

"Pardon me, pray, gentle mon. But who is
this dear ange! for whom you sigh. Leonells
may saist you?"

"Assist me? Yes, Leonells assist me,—you
may assist me to pray. Oh, pray with me, Leonells, tor I have greatly drined."

Sinking on his knees to the floor,—sh, how
he greated in contribute.

"He gray?" said I; "the wretched Leonells
pray with the eleonest, the wise and holy Menloza? What would it avail, at such a time I
see me, nothing. But come, kind sionis, be
frank with no, please, and tell me the name, of
the lovely creaters who has no capitysted thy
sense, and Leonells will friendly saidst you,"

"Without hope yourself, you would drag me,
down to hall with you. Go, Leonells, go, and
temps me more,
"At this, though I was calm, I felt the demon
titering within me, and when at isat ber imme
transpired, I knew that in Agness the Benefifiel, as she was called, I comessed no mean rival.

I was now on the neck, for jestoury held high
revel withen the neck. On the watch, one

saw him enter the hovel of a gipsy, a mile or more distant from the convent. It was past ten of clock at right when he reached the low house, and touching the door, passed in quietly. I neared the place, and though there were but few passers in that longly spot, I regretted the step I had taken. Still, impulsively I opened the door, and quietly gilded it; and acceding, a small stairway, passed by some two or three rooms, and entered one at the end of the hall. I stopped short at a sight, which, thougn now seeming laughlaply redictious, yet ten, I was recompanied to the spot by its p. cultarity. Mendoza stood there before me still, enveloped in his black cleak and cowl; his buck towards me. Almost paralyzed with wonder, I gazd in amezament on his mysterious now meets. I am thus paralyzed with wonder, I gazd in amezament on his mysterious now meets. I am thus particular in the detailsed my story, because,—well, I can not be otherwise, and tell it to you. I am now passing through all the smallest minutias, of those early scenga-of my conventile, as tangibly as I experienced them then,—and believe me, Louiss, triding as some of these minutias, straining as some of these minutias straining as a straining as a straining and the monk held a small, light rod, with which he made numerous passes over the steper, recitaining on a macrificent outch. The charm was complete, and Mindoxa reveled with unspectable rapture in his long covered blass, with 'Agness the Bautitul' Scarcely halt-conscious of her impending late, she smilled beneath the peculiar semantions of the gipsy's art; and in a hall-waking dream, clasped Mendoza to her heart. But I shall warry you, if an too explect. It is useless to rebount here the many bitter heart-stre

"With eyes upraised as one in-pired.
Fals melancholy stated red.
And from her wide sequestic seat.
And from her wide sequestic seat.
Foured through the mellow horn, her pen-tie sont.
Or o'e some hamined streams with four delay.
Hound a holy caim diffusing.
Laye of pece and lovely maring.

It was 'Aguess the Benutlint'. Son we were traversing the garden and groves of the institution,—groves of trees, and flowers of every beautiful bue and perfume. I love to describe them. The orange of golden shade, the lemoa and banauna, and all delictious spices and aroma, with which the fertile groves of South Americs oo plentifully abound,—greeted and cheered us on every hand. And the burdling music of the happy groves—the burd of paradise, of vatic and beautiful plumage; paraquetle, mocking bird, and innumerable others of the leatherty trube, all contributed in a charming degree to mirror to our souls the most pleasing reflection of our present happy Summeriand. 'Agaess here?' "Yee, siter. Does it surprise you."

present happy Summerland. 'Agness here'''
said I, in conditiontial surprise.

"Yes, sister. Does it surprise you?"

"That one of such queenly wealth and blauty,
and with a crown in prospect, should renounce
all these, and take the veil."

"And what are all these?" she answered,
proudly. "What wealth or fame, or even the
possession of the sceptre and crown of earth's
proudest kingdom? Ah, Leonella, believe me,
uneasy lies the head that wears a crown, is
very true. 'Riches corrode and cat into one's
soul. Duty, my duty to heaven, Leonella,
prompted me to despise and forsake aid these,
and seek my happluess here."

"But, Mendox,--how of him?"

"I have received a dispensation. By his instructions I am here."

"You are nonored highly, after all, Agness,
and you have the good Monk?"

"You are nonored highly, after all, Agness,
and you have the good Monk?"

"Say, Leonella, enouga, I love. I am sealed."

"And have a son?"

"Say, Leonella, enouge, I love. I am sealet."

"And have a son?"

"To the holy church."

"By Mendoz."

"You grow arrogant."

"I am the eddes, I believe, and feel an interest, Agness, in speaking thus."

"What mean you?"

"I also have loved the Monk, Mendoz."

"You?"

"Aye,—have fell, and still feel. But no matter, I am rapidly out-growing the last vestiges
of jealousy."

"Hush, Leonella, be calm, please. You should
not be angry with ma,—innocent as I am,—
trained from early infamy in the holy Catholic
faith. I question not the authorities of the
church, to lead me whithersoever they will.

"Is for them to direct, instruct, and mine to
submit."

church, to lead me whithersoever they will. Tis for them to direct, instruct, and mine to submit."

"I am not angry, Agness, and you see I am caim. But the Monk has dealt trescherously with thee. You dreamed a happy dream, and have found the pleasures of your dream a reality. I was,—believe me, Agness, at transfixed witness of toe joys of your pleasing dream."

"You talk in riddles, Leonella. Please say plainly what you know."

"That on the night of your peculiarly pleasurable dream,—Menuoza deeply cloaked and cowled, left the monastery at a late hour, and, that as she gradually realized the strange truths of my revelation, sae became much angered, and accusing me of duplicity and tasks, would,—had I not maintained a degree of composure, quite unusual with me, throughout her threatening excitement, have enacted in the beautiful garden there, quite a dramatic some."

At this juncture there appeared to be a slight disturbance of the controlling influence; by the extrance, though quies orough, of A. Darlington the strange convent confessions of the spirit of Leonella Harilangia. By a motion of invitation from George, he quietly seated himself, and awdied the conclusion.

"But I must not weary you, Louiss, for these friends. Friends! yes, they have been very kind to my medium here. I can not finish my message to english the till come again, if these people will come too, and listen with you, Louiss."

"Way, yes, Leonella, we shall be happy to have you come again, and give as the conclusion of these things," and Somerville, invitingly.

"Yes, thank you, we will come again, because it is so easy tor us to come hera. Good-by."

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#### SPIRIT AND MATTER.

The Origin of the Undulating Corrects from variations of the Undulating Corrects from Variation of World.

Science tells us that four hundred and seven Science sells us that four hundred and seven ty seven trillions of pulsations, or pulsa waves,—striking the eye every second,—produce the sensation of red; five hundred and sixty trillions, the sensation of orange; five hundred and thirty-five trillions, the sensation of yellow; five hundred and seventy-seven trillions, the sensation of green; six hundred and seventy-two trillions, the sensation of blue; jax hundred and forty eight trillions, the sensation of pulsation of trillions, the sensation of trillions, the sensation of violet.

on of violet.

He who would comprehend nature in her multiform manifestations, must accure passage on that grand old ship Stener, and, unfuring the sail to catch the wating breez, wait pa-tiently for the truths revealed as, she passes along, contending with the said.

on that grand old ship Stienes, and, unfuriling the sails to catch the wafting breezs, wait patiently for the truths revoled as, she passes along, contending with the surging billows of an ignorari superaltious worl. Through the instrumentality of science, as unfolded in the past, we have dearned many important truths. It does not teach a leason for merely one age of one class of minds, but for all ages and for all humanity. In the unfullment of this law, that from all objects there are constantly proceeding pulsating waves that, in pinging on the retina of the eye, produce certain sensations,—leproding, of course, first, on the number of pulsations per second, and, secondly, on their intensity or force,—we discover that four hundred and seventy-seven trillions of pulsations per second, possessing little force, will give a sensation of light red; but if they are imbured with gre at force, the sensation produced will be of a deep red. Thus it is with all objects in nature. The cause of these pulsations, science has failed to discose. It achieved a grand triumph when it first unfolded the fact that these undulations exist, leaving it for the future to unfold the cause thereof. A pebble thrown on the water, will cause little undulating waves to occur, which gradually diminish in size, and finally disappear ait gether. It is the same with all objects in nature. Under the influence of the sun's rays, the positive and negative elements of earth, senerate waves whiph proceed in all firections, forming undulating circular currents that, implinging on the retins of the eye, give the character of the object. The undulations, as w remarked before, proceeding from spiritual objects, move) with such inconcivable rapidity, that the most skillful mathematician would fail to compute their number per second, and consequently they can produce no sensation on the crute eptic nerve. A certain number of pulsations freveals to us the material universe, and when they commence to unfold to our vision the existence of things, the material universe, and when they commence to unfold to our vision the existence of things, that is the dividing line between the material and spiritual universe, so far as the visus

gains are concerned; for one one you can see, ans are concerned.

In segard to these undulations that proceed from the countless suns of the universe, Hudson

"The imponderable agents produce the most sublime, phenomena of the external world Light flows from the countless sums of the universe in a wast deluge, and is wave-slip on ward-with inconceivable velocity, only expiring on the coast line of space. The luminous vibrations from all worlds commingle as they rush onward. Every sum is great pulsating heart, from which these undulations flow as an irresistible flood. Here we discover a strong proof of undulation and argument against emansion; for it is difficult to account for the origin of of much matter as would be thrown off, as light and heat; by sums, whereas motion is rea 'lly account here is really account for the origin of or much matter as would be thrown off, as light and heat; by sums, whereas motion is really ac-

How active is light in the organic world! The plant dies if dep'ived of sunlight, and expands its broad leaves benesh its gental rays. The animal perisher in darkness; its militarious functions go on only in light. What j jy, what happiness in light, flooding the word like a downy envelope, in which animated nature bids and bloom!

Heat, whether glowing in the grake, or beaming in the light of the sun, is ever witcomed by the world of life. The earth basks in the soler warm's, as it rolls its teeming sides towards that luminary, a new life awakened in its broom. The calorific breath sets in motion electric and magnetic currents in the earth. The needles swerees from list true place, and indicates the disturbances in the internal forces of our planet, and, prahaps at right the fettered agents sick as regulibrium, and we are astonished by the northern heavens becoming a waving sea of fire.

seek as equilibrium, and we are astonisand of the northern heavens becoming a waving sea of fire.

Our brother did not go quite far enough in his elucidations of the grand changes that are constantly going on in the ma'erial world.

Tagit life-element that exists in all matural things, is excited into action in this wise, and no other, resulting in those pulsations above referred to. In science we have the galvanic battery; and it is necessary, in order to establish a current, to have plates made respectively of copper and zinc, and in connection with them a chemical solution. These three conditions are absolutely essential; when carried out, the current is at once established. Now, we have innature a grand insgnetic buttery. All material oli; ets constitute the two plates—one half positive, and the other ball negative,—he atmosphere illuminated with the stur's rays, the chemical agent that acts upon them; and the utilulating waves which they excite into action, is a very gross life-ilement. To see indulating waves moving through the atmosphere all-medium, impinge upon the retina of the eye, and excite into action the megnetism of the same, imparting a certain sensation. Now, here is a grand truth. Nature is a machine; in one respect a grand galvanic buttery,—the positive elements contituting one plate, the negative the other, and the atmosphere illuminated with the sun's rays, the chemical agent. Change the character of this chemical agent. Change the

elements constituting one plate, the negative the other, and the atmosphere illuminated with the sun's rays, the chemical agent. Change the character of this chemical agent, by depriving it of the vitalizing principle of light, and the machine ceases at once to send forth those undulating waves, and, of course, you can ree nothing. The same law holds go of in reference to spiritual objects. They send forth undulations which impart sentations of color, but impinging upon the retina of the eye they convey no impression, for they are so exceedingly sublimated that they cannot affect gross matter; but just deplate the option error of its acimul magnetism, or render it negative, which is equivalent thereto, and charge it with spiritual magnetism, then those undulations impinging there in impart a sensation, and you see spiritual things. The spiritual undustries is merely a counterpart of this, just the same as the spiritual body is a counterpart of the physical. In all the manifestations of nature, we see the most perfect order, and if we can only discover the peculiarity of one element, we may know that that peculiarity inctures, as it were, the whole material universe. It cannot be otherwise.

If ving, then, established the fact that all nature is one grand galvanic battery, engaged in refining material things,—spiritualizing them,—and that through its mysterious workings, we are enabled to see objects, we prepare ourselves to advance still further into the meandering labyrinths of nature.

Now, if this ma'erial world is becoming re-

yrinths of nature.

Now, if this ma'erial worll is becoming refined, in what conditi in will the dregs be, that must naturally follow this refising process? or does it leave no dregs? Tais a pertuent question. If there is a mysterious process going on, whereby the material universe is being refined, we desire to know the condition thereof when the work shall have been completed. This operation of nature, the galvanic battery that we alluded to, is the main instrument in this grund renovating process. Without it, nothing could be accomplised. But when will its work by completed? Not as long as there exist these positive and negative elements, and the atmosphere illuminated by the sun, as the chemical agent, constantly producing circular undulating surrents. But those plates of any galvanic battery; and then there will exist no earth, for it will have been resolved into more refined elements.

This element, then, the result of the action of yrinths of nature.

Now, if this material world is becoming re-

will lave been resolved into more refined elements.

This element, then, the result of the action of
this grand galvanic battery, acts a prominent
part in the vegetable and animal kingdom, and
is absorbed by them the same as water by a
sponge. Supprising now that the sun should
not be choured by a cloud. This battery fornishes a surplus of this life-tlement, and the result is that vegetation withers and dies; but let
the sun's rays be obscured by a dark cloud, or
let it rain occasionally, and the supply furnished
just meets the demands of the vegetable kingdom, and it flourishes wenderfully. As we derive nourishment for our physical cranizations
from the earth, its vegetables, (te., that we send
to various parts of the body through the stomdoon, and it united woodcarmly. As we derive nourishment for our physical organizations
from the earth, its vegetables, the, that we send
to various parts of the body through the stomach, so is that nourishment which we send to it
through the instrumentality of the lungs, obtained from it also, through the action of that
grand battery alluided to. We receive all our
nourishment from the earth, the air we breathe
being a part of it, more refued, necessarily,
than that which enters the stomach, for it is
transmitted to the blood through the agency of
the lungs. Thus affording nourishment for all
animal life to a certain degree, it in turn evolves
a spiritual element which ascends upward, like
mist from the sea, forming the stratus of the
spiritual spheres. This galvanic battery sustains the atmosphere and, all the elements in it,
affording a nourishment absolutely essential to
all animal life. In this connection we again give
the views of Hadson Tuttle in his Arcsas of
Nature

Nature
"While in a state of relativoyance, I beheld this
process in a most beautiful manny. I was seated
on the brink of a limestone cilif aktring the shore
of Kaily's fe'and. The wave of Lake Eric dashed;
gently at my feet. I had been writing by impression on this subject, and the inflamme which
impressed ass I supposed had "withdrawn, when
suddenly I became claricystat." The waves be-

came initescent with the blended hues of myriad ratholows; but this soon realished, and then I as what Relicebabach wou'd call the olyie of tare wares seconding and enveloping min. But any wares seconding and enveloping min. But as the second wares seconding and enveloping min. But as the second wares and the regitation of the water and decomposition of dissolved organic and inorganic matter. I could feel the presence of this emanalism to a considerable distance from the shore, especially when the wind blew over the water, went in my normal state, but could use it only claimography who the wind blew over the water, went in my normal state, but could use it only claimography who the wind blew over the water, went in my normal state, but could use it only claimography in the manufactured as delicately those of which the season of the could be searched as delicately the seathful cased. directly upon me, his produced the most delicated in the case.

After I had the vision of the sublimate arising from the water, was applicably from a more child, and wholly unarquisited with the cases.

After I had the vision of the sublimate arising from the water, was applicably from protein or the country as the death of man I saw taking place; but when the vapory cloud arose above the body, and the concecting cord was broken, the cloud, lastend of reverting to the form of the animal from which it arone,—si had repeatedly seen it revert to the human form over the corps of man,—craphorated of the my, and min the stational delication of the composed.

This spiritual substance is an ask arcaned stage of development of gross matter, and is attained by the principles of progress subserned it the ultimate molecules of white mutter is composed.

Thus derived, we have but to follow its course

unoccupied at each pole which or plains the termipolar opening, periously used."

Each vegetable is another battery which is in
constant operation, but works is an entirely
different manner, producing entirely different
results. So long as the battery works, so long
will the object present manifestations of life;
but let one of the "plates" get out of order, and
death ensues. Now, in all vegetables there is
sap, which answers for the chemical agent or
solution, and the elements, positive and negative, which compose the vegetable, are its plates,
—and the product thereof is a more refused
condit in offmatter than that manufactured direct
from the earth.

The-life element, manufactured direct from the
earth itself, as brore specified, is the animating
influence of all animal and vegetable life. Without that element impregnating the atmosphere,
there could be no vegetable life. Of course,
there is a constant action of this battery, much
more in the day-time than at night, for we cannot exaceive of total darkness as connectedwith this earth.

with this earth.

(TO BE CONTINUED.)

#### LIFE ILLUSTRATED.

Liars—The General Tendency to Micrepresent— Sends Forth a Lying Spirit—S14 Condition Affairs Around the Throne of God.

Some men lie as naturally and evily as they would eat a meal of victuals or drink a cup of water. We knew a distinguished character once, who seemed to think it a virtue to lie, but who did, on one occasion, tell the whole truth, not prevaricating at all, and who cried all night to think that his day's work had been productive of so little that spoke his real nature.

The little cirl, when kneeling down to say

The little girl, when kneeling down to say her prayer, mixed a playful song therewith, say-

"Now I lay me down to sleep.

I pray the Lord my soul to keep:
If I should die before I wakeShoo dy! don't bodder me."

if I should dic'hefore I wakeShoo dy: don't bodder me."

This inveter fie f.lsifier above alluded to, did
not iatend to telha lie, but, like the litte grif, he
made a mis'ake which he regreted very much.
The "Father of all lies!" who is he? We
never saw him. The encycloped iis of science
and literature don't mention him, gives no hists
in reference to his whereabouta,—in fac, it is
totally silent on this subject. We would like to
see him, and for his daguerrectype we will give
a respectable sum. As the world contains many
liars, they must have a common parentage, and
we would like to have some learned anthropologist tell us smething in reference to it. We
could, probably, have found out something in
regard to this matter if we had inquired of
the man who made it a rule to tell af least one
lie a day, and who walked three miles one time
before he found a convenient opportunity to
gratify his insatiable thirst in that direction.

We sometimes think that lying is a species of
lying.

Look at that well-formed lady. How restricts

ulation and deception are different species of lying.

Look at that well-formed lady. How perfect in mould, how well developed throughout, and how graceful her movements! But when she retires at night she takes from various parts of her body at least five pounds of cyton! That's the lie,—the cotton.

You are going to call on a neighbor. A friend desires to accompany you. You desire he shall not. You are "I russes I will not on these to.

You are going to call on a neighbor. A friend desires to accompany you. You desire he shall not. You say: "I guess I will not go there to-day; it is too bad weather." You do go, nevertheless. That is prevarication, and a lie. Way, lies are as common as the dust of our streets. Ministers of the gotpol lie when they pray for all to be saved, and then declare that they don't want to go to heaven if Jim Rhooks, the gambler, goes there. Lawyers never lie(!). They are truthful—always. We never saw a dishomest lawyer in all our life. Their whole career is distinguished by that strict integrity, to, lie, if by so dding they can gain a case. They are honese in their deceptions, truthful in their falsehoods and gast in all their misstatem sats. Who don't like he integrity of lawyers?

The merchant is the most extensive liar. He

White don't like he integrity of lawyers?

The merchant is the most extensive liar. He lies by the inch, toot and yard, and there is a mathematical calculation always required, is order to tell his exact moral satus.

But the exputtle is the most miserable of all liars; for the propensity to lie manifests itself in colors on her check, cotton on her person and false hair on her head. These lies are not seri-

ous, but they sometimes hurt a bidy. Why, we know a young man who married a young aly, who, when she hal taken off her "lies," had only eighty pounds of "body,"—no halr on her heal, no text in her mouth, and no color in her checks. The young man when he no vice on dition of things, desired an introduction to her better he would all whimself to associate with her the next day.

Two young man meet. "How are you, Mr. Tmothy "seys Mr. Grey; "I am glad to see you. Hope to see you well."

They pass along. Mr. Grey; "I am glad to see you. "They pass along. Mr. Grey remarks to his Triend: "That Timothy is the greatest rascal that ever lived; I perfectly despise him."

Thus the world lies. See that lafy smils. Why, that smile is a lie. She hater the one she is talking with.

A Methodist minister desires to sell a house. A purchaser comes.

Is talking with.

A Methodist minister desires to sell a house. A purchaser comes.

"What it your price, sip?" by asked.
"Ten thousand dollars. I am not particular about selling, yet I will take that sum." The man leaves, and the Divine remarks to his wife, "I really do wish I could sell. But it won't do in making a sale to manifest anxiety." So he told a lie. Then, who don't lie, under some head? Think of it, reader. Did you ever tell as falschood? Hype not. Even God Himself sent forth a lying spirit:

And he said, Hear thou, therefore, the word of the Luri: I saw the Lurd sitting on His throne, and all the hosts of heaven standing by Him, on right hand and on His lett. And the Lurd aid, Who shall persuade Ahab, that he may go up and fall at Ramoth Gilead? And one saif on this manner, and another said on that manner. And there came forth a spurit and stood before the Lurd, and said, I will be raused him. And the Lord said unto him, Wherewith? And he said, I will be raused him. And the Lord said unto him, wherewith? And he said, I will be a lying spirit in the mouth of all his prophets. And, he said, T will go forth, and I will be a lying spirit in the mouth of all his prophets. And, he said, T will go forth, and I will be a lying spirit in the mouth of all his prophets. And, he said, T will go forth, and I will be a lying spirit where who had be on-il Kinga, rail 19—22.

We don't know but some one will find fault with us Lur associating God, the orthodox God, with hars. Why, dear reader, we don't place Him there! He went there Himself! He sent forth a lying spirit to Abab to entice him to Runch Gilead, that there was a grand council in heaven, a conclave of the celetial hosts, and God was sitting on His throne. Abab must be killed, cruelly slaughtered, and at this time there was much altercation in reference to the best course to pursue. Finally it was agraed to send a lying spirit to Abab to entice him to Runch Gilead, that the might meet the fat that this vast conclave of heavenly hosts desired. So we not on

But we will not attempt to explain the apparent inconsistency of this part of the Bible teachings.

Now, dear readers, glance at your own acts in lite,—are theytruthful in all respects? Deception, simulation and prevariation,—shun them as you would poisonous serpents. Behouset in all you say of to. Life is a primary school. Nature tells you no lies. As student here, remember you can only take an edvance cent in the spirit world, by leading a life characterized by heroic devotion to that which is right. Then, whatever your position here, be truthful in all you say, honest in all your transactions, pure in all your sate, and you will thereby gain for yourself many laurels.

In reference to the above passage of scripture where it alludes to God sending forth a lying spirit, Robert Taylor, in the Chicago Liberal, make the following pertinent remarks.

"There's a lesson of moral virtue for ns, my brethren. Now! mark the slocerity of the Christiun character, and see if they're not rightened at the text of their own book, before they're heard a word more than the text, itself. God is graciously pleased to instruct us in the various duties of life, not merely by precept, but by example also. Do has a man as our to make the Bible to raise constant to that perfection which shokes forth in every pure of this blessed book, and he will be sure to scapice that this hense of justice, and that sincer regard for truth, which is lavarishly found to characterize a Christian.

But all I want to know is, what that wicked man, King Abash, thought of each divine trath, and of

to characterize a Christian. But all f want to know is, what that wicked man, Klag Abab, thought of such divine truth, and of the truth speaking God, the covenant keeping God, the faithful God f and of His holy prophets, and of His Holy-shopit, which laspired His holy prophet, and est them lying at such a rate that hell and the derif lound themselves outdone at their own

the devil found themselves outdone at their own game?

What would I have given to have exchanged a word with this hincere believer in the Interval of the deviler in the series of the control of the deviler in the series of the control of the deviler in the series of the control of the deviler of the series of

a glorious conqueror."

But how was that promise failfilled when "a certain man drew a low at a renture, and smote the Ring of larged terreest of the wound into the mides of the charlot, and he said to the direct of the charlot, from this hand and carry me out of the field, for I am wounded."

So—so keeps God fills promise of salvation. So—so in that deathful moment, might one have addressed him in the language of St. Paul to Agripps:

so in that the language of St. Paul to Agripper of the part of the property of

give an account of his divine mission, whereupon God, the Aimighty, says:

"Well dose, thou good and taithful servant: enter thou into the loy of thy Lord had been as the trou lend the loy of thy Lord had been as the pushement with the lower of the punishment in the lower of the best man on earth would be spoiled if you mides a king of him. Moreover, he key four hundred regular clerry to take care of his royal conscience. No wonder, then, if his conscience should get into a yeary royal condition at last.

King Abab kept four hundred parsons to perform divine service round his royal person. The state of the lower hundred had been considered to the lower fort. They got him ripe far giory. They dished his most souline part for the angels, but they dished his body for dog's must; they dished him most completing—they saved his soul—that is, I hope they saved it, but dam'd his blood.

But the most curious feature of character in these holy men of God, who spake as they were moved by the filoy Ghost, is, that they were moved by the floy Ghost, is, that they were all of the evangelical order; they preached extemped the search of the content of the

the mean words; there spake of comion, and the words; there spake of comion, and the words; there spake of comion, and the words; the foot that heeded them words and the words are words and the word

aspect to a pologize and occur, and protect their some at the pologize and occur, and protect their some at the pologize and occur, and protect their some at the pologize and occur, and protect their staff, in its naked deformity, would a vitably in cur.

The character of God, as exhibited in the fate of alab, is precisely that of the God and father of our bord Jesus Corist, as set forth in the uspel ouly with the fifteence in the gospel God of an aggravated maj-sty of horror, enhanced malighty and coronary occett.

Did God less Alab, under the influence of a strong detailor, of which himself was the cause to buttle and to death? And steks that goat in the god of the coronary of the god of the g

Gan i put a gloss on it that belongs not to it. To an your lying prophets say it is not there, in characters which the wickedest man that ever breathed should shadder at the thought of? You are firmly permadest that the geopel 18 from heart from that lying spirit which sakes by the prophets. Your faile is strong, what of that? He prophets. Your faile is strongs, what of that? He prophets with the shade of the prophets. The strongs your deluster, it hath God for its an thor? What of that? Your fails itself may probably be the effect of God's cares upon yo. And what should God see in you, that he should God see in you, that he should Hinself to be the author of arrong delusions to the author of a true revelation to you, who admit Hinself to be the author of strong delusions to unrightconsesses, and therefore, were delivered over by the just jusquant of God to believe in a strong delusion. But what was it that the converted sinner had pleasure in before he was given over to believe the strong delusion which he calls goopal ?"

"THAT TERRIBLE QUESTION,"
By Moses Hall, author of "Question Settled,"
"Ollapodrids," etc., which has passed to the third edition. It is a pumphlet of twenty six pages. The author say:

"No more important subject can claim the attention of the lecturer, the essayist or author, than that of love and matrimony."

He then discusses his subject under she following heads:

He then discusses his subject under the following heads:
"What is love?"—"What is Marriage?"—
"The Classification of the Sexes"—"Tae Roults of Bad Marriages"—"Disease"—"Insunity"—"Bad and Idioic Calidren"—"Premature Dasth," and "Is there a Remydy?"
Mr. Hall's style of writing is quite original, and he makes an interesting and useful pan phlet.

#### ANSWERING SEALED LETTERS

ANSWERISM SHALKE LETTERS.
Our readers have seen the advertisement of
Mrs. Sawyer in this paper, claiming that through
her mediumship she could answer saled letters.
Whatever may have been her success in other
places, she has come far short of giving satufaction in that phase of mediumship since she
came to Chicago, and has now given up trying.
She is certainly a very excellent medium for
physical manifesta losa, to which hundreds will
hear testimory. She can be found at 249 Clari

pear testimony. She can be found at 249 Clark street, corner of Jackson—Room No. 14.

#### DR. J. K. BAILEY.

We regret to say that several typographical errors occurred in the article of Dr. J. K. Balley on "Pre existence and Re-incarnation," which somewhat marred its beauty and sense. It is unnecessary to enumerate, for we consider the errors made our own, and do not reflect to the discredit of the doctor. He is a polished writer, and we hope to hear from him often. He is on his way now to Minnesots, and we hope the triends there will give him a cyrlial greeting.

#### MRS. EMMA HARDINGE

MIRLE ENVA MARBHIGE.

Music Hall is crowded each Sabbath to hear
this distinguished lady lecture. She has been
received here with much cuthusiasm, and the
interest seems to increase. Her inspirations
never fail to interest and instruct. She is receiving hundreds of calls that she can not fulfil
on account of previous engagements.

#### PETER WEST

Pater West has returned to Chicara, and case found for a short time, at Room 23, 180 Sout lark street. He needs no words of commendo n from us, as it is bonneeded that he is one can be best test mediums in the country.

We are in receipt of some very finely ex-content photographs of Pythagoras and Plate spirit guid en to Mr. and Mrs. Albert Stegeman of Allegan, Michigan. Our friends dearing such pictures will be pleased to learn that Bro Stegeman is now prepared to supply them,— large size, \$1.25; carda, 25 dents.

P. N. WARDER.

Brother Wilson says that he received lars from yos, to be placed to your case be so kind as to inform me of your ped dress, and what you paid him the most

## Zhiladelphia Department.

BT ..... H. T. CHILD, M. D

Subscription will be received, and papers may be obtained at wholesale or retail, at 534 Race street, Philadelphia,

The Cases of the Welsh Fasting girl and her Father.

On the Possibility of long continued Abstinance from frost-by Wm. M. Wilkinson, with Supplementa Remarks by J. J. Garth Wilkinson, 3d edition wi-cases principally dip Proven Sequent, J. Barn Southermpton Ross, London.

We have rec. i 'ed a pamphlet of cighty pages nder the above title, the substance of which as published in the London Spiritual Maga-

we have rec. 1 'ed a pampaiet of cighty pages under the above title, the substance of which was published in the London Spiritual Magazine.

It is a matter of profound reterest, not only to the medical profess! up, but to all intelligent per roos. Sarah Jacobs, "the Welsh fasting gril," has brought this subject before the public. It was stated that she had lived two years without 1607, and that "at length a committee was formed on the recommendation of medical men, for the purpose of setting the question at rest, and this committee obstained the services of four skilled nurses from Guy's Hospital, who serviculously watched her to death in eight days. Aycording to the testimony of the father, she was twelve years old, and a very healthy child till chout two years ago." One morning, on coming from school, she complained of pains inside, and spat bl. od. "They sent for a dector who gave her medicine for a few days, and then said he could not relieve her. Another physician was called who treated her for infarmation of the braining of October, 1907, till her death, which cocurred two years later, "she took no food." She had fits,—nometimes, several no a day. We pass over the very minute description that is given of the case for want of room.

"The case attracted little attention during the first twelve months after its commencement. During the last year the girl was visited by a large number of persons, and shout the close of the second year, a number of nurses were engaged to watch ne rall the time, and the cude of the second year, a number of nurses were engaged to watch ne rall the time, and the cude of the second year, a number of nurses were engaged to watch ne rall the time, and the cude of the second year, a number of nurses were engaged to watch ne rall the time, and the cude of the second year, a number of nurses were engaged to watch ne rall the time, and the cude of the second year, a number of nurses were engaged to watch ne rall the time, and the cude of the second year, a number of nurses were engaged

and we have no doubt to somnambulic trances, and this is the explanation of her living so logs without tood.

Numerous cases are presented in this pamphlet of long combused abstinences, and several medical men have offered valuables, suggestions. H. Doherty, M. D., says where there is no physical activity at all, are in the case of stress, physical activity at all, are in the case of stress, physical activity at all, are in the case of stress, physical activity at all, are in the case of stress, physical activity at all, are in the case of stress, physical activity at all, are in the case of stress, physical activity at all, are in the case of stress, physical activity and in the case of stress, in the case of stress, and nutrition are almost, it not quite as domant, as in hybernating trees. In warm-blooded hybernating animals, physicalogical vitality is manufained curing a long winter steep with simost no preceptible signed respiration, circulation or nutrition.

Seni-hybernating animals, such as brars, for instance, in frigid regions, live through the winter in a torpid state, on little or no food, although not entirely unconscious allable time, or with intervals of semi-wakefulness.

Physiological vitality, therefore, with little or no physicist activity in the highest orders of nybernating animal organizan, may be sustained or puritally suspended during many months without food of any kind, and aimost or quite without any perceptible respiration, circulation, or nutrition; and the hysterical or cataleptic temperaments of human beings are somewat anniogous to those of semi hybernating animals. We have given the above account of this interesting case, with a view to present a few reflections. We are very thankful to our English friends for the exhaustive manner in which under large and an anticogus to those of semi hybernating animals. The lawe of assimilation and of secretion and

us not use expansitive manner in which they presented these facts, see laws of assimilation and of secretion and tion, which are common to all organic ga are subject to a variety of influences, in may either retard or accelerate their act, and which may tend more or less rapidly elit suspension in the condition which we less. The familiar-lilustration of the nengine,—vielding a power proportioned eamount of feel consumed windin a given all other conditions being equal, representant or the condition of the power of the p

e, which our was occasions contin-ateen hours, we feel inclined to of-gestions on this subject. Wation has for many years confirm-ment of the Apostie, "That there is dy, and there is a spiritual body," statement frequently made by spir-he trance these, bodies are more or

on, at otha single chord, and that very mism assemined, do so hat the spirit may go away to far distraction with its own physical body. While for remains this attachment, however attenue of it may be —life will continue in the body, the physical activity may be so low that a diston very menty alled to hybernation or meseration in the interior salmais, will be expected to the property of the physical activity may be so low that a distinct very menty alled to hybernation or meseration in the interior salmais, will be expected to the property of the physical content of the physical conten

mny look for the solution of the question of long continued abstiaches without fatal results.

We have been informed that Dr. Peirce, a madium in Boston, lay twenty three days in a trance, though we do not know whether he took any food during that time. Most persons deciline taking lood while in this state, though there are exceptions; to this. Tac father of our excellent friend, the distinguished trance speaker, Thomas Gies Porster, lay five days in a profound trance, and was supposed to be doed, and was laid out for burial (and this brings up a very important subject, premature interments, which we shall refer to in auditor strikely. But for the earnest importunities of Mr. Porster's mother, his father would have been prematurely interred. He returned to the normal condition, and lived several vears sher this. His first remark when he returned to outer consciousness, was that of thankfulness to his wife, for her carnest appeals which he beard, although he could not make any sign of heart, although he could not make any sign of heart, although he could not make any sign of heart, although he could not make any sign of heart, although he could not make any sign of heart, although he could not make any sign of heart, although he could not make any sign of heart, although he could not make any sign of heart, although he could not make any sign of heart, although he could not make any sign of heart, although he could not make any sign of heart, although he could not heart and there days.

From a mistaken i see on our part, and in order to satisfy her family, we induced her to take food, though it was reju sive to her.

The very feeble action of the vital forces, with the almost entire suspension of the secretions and excretions of the system,—with the magnetic currents that reach from the earth and the stmosphere, and especially from congenial persons around it together, with the vital currents which connects the spirit to the body, are sufficient to keep the body for a very long period, without ond and without mu

The Tennessee Siceper.

A correspondent of the Louisville Commercial writes from Union City, Tennessee, as follows:

"So much has already been written is regard to the ludy known here as tae! Sleeping B sauty, that I can careely hope to give you anytoing new, but will add my testimony to that already given, and make you a plain at turnent of facts, as I know them from her mother, brother, and friends, who now have her in charge in the same house in which I am stopplig, and from which I am now writing to you. Mits Susan Caroline Godsay was bern in Obton county, Tenn., and within ten miles of the city, of poor but very respectable parents. Her nather has been dead for our tweive years. Her mother still lives and watcher over a love a child, and the aunken eyes and furrowed hrow, show very plainly the trials and sourows she has experienced in her duty for twenty-ine years. See is very pror, and to some extent, expendant on the contributions of visitors, to take care of and procure proper supplies for her charge.

Mits Godsay was taken sick when about four years of age, with what was supposed to be child and faver, but which balled the skill of nurses and poysicians for more than twelve mines and procure to the standard than twelve mines when a bound that the she fell into a nurrous sleep, from than twelve mines and through the day awakes once an hout. Her waking pells are never of less than four nor more than twelve, but unally shout six minutes duration. In her waking month, and the morning, and through the day awakes once an hout. Her waking pells are never of less than four nor more than twelve, but unally shout six minutes duration. In her waking month, and the morning and through the day awakes once an hout. Her waking pells are never of less than four nor more than twelve, but unally shout six minutes duration. In her waking month, and the morning and through the day awakes once an hout. Her waking pells are never of less than four nor more than twelve, but unally shout six minutes duration.

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Mrs. Romisson, while under spirit control, on receiving a lock of hair of a sick patient, will diagnose the nature of the disease most perfectly, and prescribe the proper remedy. Yet, as the most specify care is the exemital object in view, rather than to gratify idle enricelty, the better practice is to seed along with a lock of hair, a brief attainment of the sex, age, leading symptoms and duration of the disease of the sick previous, when she will without delay return a most potent prescription and remedy for readicating the disease and permanently curing the patient in all carable caves.

Of hereeff the claims no knowledge of the healing art, but when her spirit guides are brought "en rapport" with a sick person through her medigenship, they never fall to give immediate and permanent reliaf, in curable, cases, through the rost proposition of the spirit guides are brought of the compound the posterior and xecontry forces latent in the system and in nature. This prescription is sent by mil, and be it an internal remedy, or an external spillential, it should be given or applied precisely as directed in the accompanying letter of instructions, however simple it may seem to be; remejaber it is not the quantity of the compound, but the themical effect that is produced, that science takes cognitance of.

One prescription is senally sufficient, but in case the patient is not permanently cand by one prescription.

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Chicago, Illinois.

ed Mock, Manero alread, ad

#### AN EXTRAORDINARY STORY.

A GHOST APPEARS AT ROCHESTER.

An extraordinary spirit, or ghost story has een creating considerable excitement in this eighborhood, it being reported that a spirit had sade its appearance at the residence of Air-larry Long, living about two miles north of cochester and on the west bank of the Platte

made its appearance at the residence or agr. Barry Long, living about two miles north of Rochester and on the west bank of the Platte river.

It was reported also that the spirit [we shall call it a spirit for the sake of a name] had conversed freely with different persons and that, it was invainble. Your correspondent wishing to ascertails how far these reports were true and the origin of them, visited, Mr. Long and gathered the following facts from him:

On Friday, April 1st, a low whistling sound was heard about the house, which increased so much at night that Mr. Long began to search about the house, supposting the sound to proceed from some wild beast; but atter a careful search nothing had been tound. The family was up nearly all night endeavoring to, find where the sound proceeded from nit was ascertained on the following day that the bound was near a little son of his, nine years old, and there wherever he moved; it moved, and mere heart had been tound a mere heart had been sound was near a little son of his, nine years old, and there heart had been sound been the sound was near a little son of his, nine years old, and there heart had been sound been sound was near a little son of his, nine years old, and there heart had been sound been sound was near a little son of his, nine years old, and there here, been been sound been sound been sound was near a little son of his, nine years old, and there here, heart had been sound been sound was not be following Saturday.

Among other things comman cated by it, Mr. Long relate in substance as follows:

Its name is Wm. Philipps, was murdered in Indians, by two persons, and has a son in St. Louis, twenty two years old, a boss carpenter, and named Wm. Philipp. Also Dr. Mann, a former resident of Savanah, was murdered in Texas by Federal soldiers for the sum of sixteen hundred dollars [81600].

On being saked its object in coming there it replied, it came for the young man who worked there. It is said to have upset an inkstand when requested to write; to have taken

any condition.

That Mr. Long is trying to deceive the people, no one sequanted with him will believe. He does not believe in spirits, ghosts or anything of the kind. He does not attempt any explanation, in fact does not know what to think about it. A number of persons who visited him about heard the spirit, accused Mr. Long or his little boy of being a ventriloquist, but this is not the care.

oby to being a retained the tru h, numerous witnesses will testity. I do not believe in ghosts, whiches, hob goblins or spirits of any kind. I tend this account without endorsing the opinions entertained. No one can suggest a subsideouty graphantion. It is a mysery, and parhaps always will be.—Susunah (Mo) New Era. B.

#### RELIGIOUS EXCITEMENT.

How true it is that religious excitement has a tendency to induce isasalty. When will the world learn that religion, so far as "experiencing it" is concerned; it a mith, and that when ministers of the gospet tafk about a "change olcheart," they only are drawing wool over the eyes of those whom trey are talking to, the "change of heart," simply being the result of the loss of reason and judgement, in many cases. The following occurrence, illustrative of the effects of religious excitement, was winessed by a large number of people, many of whom could not restrain the tear of sympathy. The Rock Island Argus gives the follow-log-fac's in reference to the case:

About four miles from Cutumwa' resided, a fam.

in reference to the case:

four miles from Ottomws readed, at famname off lisher. There were two sisters
mily; the youngest, Lydis E., aged 22;
with whom we have to do. Sue came of two
two yeus ago seaking-temployment,
a loom. She boarded with William
m Main street. Hure sue lived eighteen
working early and late in the factory,
leg the good will of every one by her copleg the good will of well on the factory
has ago she went to live in the family of E,
edin, working still at 88he da factory, and
nained until the present time.
get, about a week som

em, worang silii at sone os ractory, and sisled multi the present time, thi, about a week ugo, Mr. Tellebein and vere awakened by a selre of shouts, pray-ging from ner room. Upon golog thila-ries and the self-order of the self-order of resent. She recovered in a few days, pleared as well as ever de large the pust except an occasional wild look about

stein could scarcely believe his own eyes was the neathy dressed gift he had left estain with his wife half an hour before. An ho had been watching her movements and the two pestuded bet to go up to half ger's, wheel a room was iurubable proper treatment administered. Such as the same the same that had become noticed on the spheet of religion, with the roused on the spheet of religion, with the roused on the spheet of religion, with the reary anniable of a strict integrity and manners. The best medical attendance summitted, and pleasant apartments as her at the jail, where she remains temnitia suitable place can be provided for

WHY IS IT!

A late number of the \*Independent\* contains a sly description of the "Thirteen Magdalenes" the Dreden Gallery, by James Leonard Corgan After beautifully describing those faus paintings, and referring to the smootation the Magdalenis and Madonnas in the history secret art, joining innocence to frailty, the

concludes:

now, how shall we explain the factwrithstanding the law of Christ, and all
gdalens to finant it, as auxiliary appeals
generous instinct, society to day will
nan for a thousand transgressions,—nay,
le and finiter and crown him without
one or forgiveness; and a full elser,
overmuch, shall make but one take step
segmed to hopeless infamy? Are Chrisneckivalry, both buried in the graves
here and genus?

Kate V. Jesnings, a quadroon, has been led a clerk in the Eourh Auditor's Office hington. This is the first colored ap-mit amount the lady clerks in the Transpry

THE CHILD MEDIUM. LETTER FROM AARON DOW

On the first of April, I wrote a letter requesting you to stop my JOUNNAL, as my year was up for which I subscribed. That letter has been laying on hand for over a month, and I cannot make up my mind to do without so interesting, and useful advocate of our glori sus religious philosophy.

I am three score and ten years; have been ten years investigating this sublime, heavenly subject; have had many mediums developed in my circles,—one a little girl twelve years of age, who could neither read nor write but very little. Through her, a spirit by the name of Smith, who used to ha, as he said, an overseer in a cotton factory in the town of Biddifford, Me., gave me all the details of the great battle at the city of Atlanta. He told me we would get the news the next day by telegraph. I wrote out the statement as he gave it to me, and wwn that night at ten o'clock and deposited it with the clerk, with a request to keep it and see if true. The spirit said that the news would come that. Burnaides division was whipped back by Long, street's army, but, said he, this is a mistake.—Gen. Burnaide was ordered by the government to fall back in order to draw Longstreet away from Atlanta. A coth is religious to the lebels had but the the bound of the ment day. He said the Rebels had but the thousand men, the said the Rebels had but the thousand men, the said the rest I will relate. I was holding a circle oue evening at my house. A spirit gave his

day were in his own words. Everything proved true.

Due other test I will relate. I was holding a circle one evening at my house. A spirit gave his name, was killed in this town, and was recognized by some who were in the circle. He desired Aston II. to tell Mr. L., to whom he owed 820, to to Mr. R. who owed him a like amount; and request him to pay him the 820. Mr. L. called as directed by the spirit, and Mr. R. admitted that he was indebted to Mr. K. that amount and paid it to him.

That little girl medium would be controlled by Italian spirits, and talk Latin; by Chinese spirits, and talk the Chinese language; talk French, Spanish, Igdian Jargon and the Eoglish,—and play on musical instruments. But in her normal state, could not sing or play a note, or write her own name legiby. I know not her whereabouts now. Gone to Oregon, I hear., Grass Valley, Nevada Co., Cal.

THE BIBLE ON WOMAN'S RIGHTS.

The Bible and its Teachings in Reference

The Bible and its Tranchings in Reference to Womens.

From the time when Galileo was forced to recant his theory on the earth's motion, to later days when scientific men have demone rated satisfactorily to every thoughtful mind that the Creation could not have been completed in sir days, and that a universal deluge was impossible, and that a universal deluge was impossible, and that a universal deluge was impossible, and that man, instead of falling from a high estate to his present condition, probably has arisen from a position scarcely superior to that of the brutes, the believers in the sacred authority of the scriptura, have entered continual protest against the cl. 23 of science, and have opposed all progress are with in deas on the ground that they sim to overthrow the supremency of blue and Church to the progress of the product 
ly for man, as a "help-meet" for him. Mothing is said about man helping woman. After the fall it was much worse, and not only Adam lays the burden of his sins on Eye's shoulders, but God also, saying:
"Thy, desire shall be to thy husband, and he shail rule over thee."
And although he gave the dominion of the earth, the animals, fouls and all living creatures to "them," It is not untirely clear. that woman was included by the use of the plural pronoun; and if she were, their is no proof of their tharing that reign equally. If such were the original design of the Creator, we can all see to what as expent it has been frustrated in the history of the world, The idea of the law has been the one commonly received,—man and woman are one, and that one is the man. And he, in addition to the joint dominion over the inferior creations, has snjoyed a special one over woman.

you to the curse pronounced on woman? A curse was also pronounced on man: 'In the sweat of thy brow and the thought thou eat thy breed.' Now, do you find all mon trying to got rid of that curse? There was also a curse pronounced on Ham. 'Servant of servants shall thou be.' But all good men in this country have, for the last century been trying to free Ham from his curse, etc.'

on Ham. Servant of servants shalt thou be. But all good men in this country have, for the leave the property been trying to free Ham from his currently been trying to the heating and comforts of life priess and comforts of life priess with a weights occurating as almost to render life a burden. No, if a curre was ever pronounced on man, it has not yet been revoked,—in one way or another an equivalent must be given for what he receives. And Ham was only freed by those good men setting aside the bible lecend and srying: "Curred or not, he shall be free; the voice of right-demands it, and justice in the end must conquer."

The voice inciting them on was one of louder, weightier authority than the mythical tale of some distant land. Woman, if she attain her freedom, must take the same stand. So long as she listens to the voice of tradition and custom, sanctified by whatever authority saide from that of eternal truth, she will fall—lamentably and hopelessly fail.

The characters of Ruth and Naomi, in their self reliant independence, their fortitude, their clinging affection for and faithfulpress to each other, are really admirable; but the squel of the stury shows how entirely woman was dependent upon man, and that it was considered perfectly proper and right that she should be so.

Of all women spoken of in the Old Testament, Queen-Vashti appears the noblest,—who valued her can self-respect more than a crown; for she must have known that to disoley her drunken husband was a crine that would not be forgiven her; and lier treatment, as well as the the successor. Esther, shows, as plainly as word; can tell, that woman was considered as little more than the toy of man, obliged to obey his nod and tremble at his frown. Yet Vashti was but a heatbeatch Persian owing nothing to the extension plain on the politics of her day,"—or "ruled as well as reigned

that saved her from the consequences of her daring.

We are all shocked at Anna Dickinson's fervent description of the lite of the Mormons, and by the fact that among them the former wife is obliged to give in marriage the new love to her husband, yet the bible is full of such instances. Did not Sarah give Hagar to Abraham? And afterward, when it made discord in her fsmily, send her forth, with her child, into the wildermess? Did not Rachel and Leah give their maids to Jacob? And is there a word said against the harems of the Jowish kings? And when Nathan was sent to reprove David for taking Bathsheba tor his wife, her husband haring been treacherously murdered, the prophet says nothing of her being wronged, it is only Uriah who is deprived of his rights; the wom an is merely a piece of property, has no wish or individuality of her own.

You may say, "This was in barbarous times; those ancient customs form no standard for our conduct in these days of Christian civilization." Ah, but those were the days, if we may believe the record, when God sont messages directly to men, through his prophets, and nothing was taker than to know his will. If woman had

An, out those were the days, it we may believe the record, when God sont messages directly to men, through his prophets, and nothing was caster than to know his will. If woman had any lights of her own, and was considered the qual of man, would Nathan have missed so good an opportunity of making it known? But no, David, in spite of all this, we are told, was a man after God's own heart; and Solomon, after leading a most dissolute life, is held up as a model of wisdom and greatness.

Who shall say how calamitous the influence of these and other Old Testament polygamists has been upon the condition of woman in succeeding ages?—Mrs.—, in the Index.

#### OUR " CELESTIAL" SISTERS.

"What are the Chinese women like?" is a question that has been so frequently asked me, alone my return from a-bergiay sojourn in the "Flowery Lund" that I see induced to give in a short article, the impressions I formed of them, while resuling in their midst.

The peculiar angular features of the Mongolian race peremptorily debar them from being deemed beautiful by "Western barbarians:" and, save in the case of a few Tartar women, I have never seen: a Chinese woman pretty enough even "to be a compared to the more seen as a crowd" of dowdies. As an invariable rule, their cheek-bones are high; their noses are almost ansa bridges, broad and flat at the nostrils; their lips thick and sensuous, though not protuberant like an African's; their small, sparkling eyes deep-set in their almond-shaped sockets, and their complexion sollow,—not quite so olivaster as that of the Malagan race, but utterly devoid of that roseate hue which tints the cheeks of Columbia's fair daughters. Their stature is decidedly below that of American women, jour set six inches being the average height they sittin; their contour is shapely, and their movements betray consilerabe grace, though, of course, this is only in circles where the "golden lillies"—as dwarfed feet are termed—are not considered indispensible.

This custom of swaddling the feet during infancy, so as to distort and render them almost useless in maturity, is by no means so universally in vogue as is generally supposed. In the province of Quang-tung, in the fouth of Chijia.

cles where the "golden lilies"—as dwarfed feet are termed—are not considered indispensible. This custom of swaddling the feet during infancy, so as to distort and render them almost useless in maturity, is by no means so universally in voque as is generally supposed. In the province of Quang-tang, in the South of Cajina, and in fact in most places on the seaboard it is the exception rather than the rule; and in-Hong-kong, where the boats are "manned"—with girls, not more than one per cent are so maimed. I do not think the Chinese really admire these "golden lilies," though they are considered a symbol of high birth, as are also finger-nails three inches long; but they profess to do so, as they belong to the "institutions" of the country. A little bright-eyed witch in Amoy told me that husbands liked them, as their wives could not away or go gallavanting with other than their legitimate spouses.

Costumes vary but alightly. The dress usu-

illustration of this, I may mention that I once saw a Chinese woman, at the Police Court in Hong-kong, charged with having robbed is drunken German sailor. The magistrate who heard the case, dismissed it as a groundless charge, stating that during the whole period he had been connected with the jadicature — twenty-five years, he had never before known a single case of a woman being charged with theft. In China gyneocracy is inadmissable, and people never speak but with horror of Ou-heou, that Elizabeth of the East, who possessed herself of the imperial power, and exercised it for more than twenty years. In this respect Chinese that when the proper control of the chinese that the name of Ou-heou has been effaced from the list of soverchys of the Celestal Empire. For the Chinese that shameful reign never took place. The idea of soverchys power in a woman's hands fills them with indignation. China has, nevertheless, produced a few heroines. Yuen-tae, a native historian, tells the following story: "Mel-ylog, the wile of Ka-choo-yang, was very brautiful, and a pirate being about to selze her by the head, she abused him exceedingly. He bund her to the yard-arm, but an abusing him still more, the pirate drown and broke two of her teeth, which filled her mouth and jaws with blood. The pirate aproacy but as soon as he came near her, she laid hold of his gargnets with her bleeding mouth, and three both him and forself into the HI times of war, the Chinese respect but little the persons of either women or califere; and during the late Tae ping rebellion, thousands of those herlipes, innocent creatures were ruthlesly massacred.—Woman's Advoctte.

WOMEN ON JURIES,

Every public question becomes involved with personal considerations which give a bitterness to the discussions, and do injustice often to both sides. We have never been very much excited over the question of woman suffrage. Indeed we know but little about it, and hence nave wished to see a far experiment in some organized. State. That would do more to settle the question than prophetic denunciations and all sorts of sneers. When the Wyoming Legislature passed a law giving suffrage to women, we had but little faith in that experiment, because it was on too narrow a field. When the announcement was made that women were on the Grand and Petil Jury at Iranale, we felt a kind of ahiver, becouse our prejadices were shocked, and we could scarcely hope for a favorable result.

The first telegrams were unfavorable, and the comments of the press showed how much the gentlemen of the country were shocked at what was supposed to be an unseemly gathibition. Since then we have made inquiries, and find to our surprise that things are not as dreadful as we supposed.

Rev. L. Hartony, who lives at Laramie, tells us that the women on the Grand Jury were thorough, honest, intelligent, and effilicant, according to the testinatory of judges, lawyers, citizene, gamblers, courtesans and saloon keepers. They honestly and fearlessly indicated those guilty of crimes, a thing which probably would not have been done by a Grand Jury of men. Judge Howe though prejudiced against the whole movement, testifies that he women in a court; that he verticate were according to the leaves and present and an an independent of the course and supplies an an independent of the severe hed gave the process of the pr WOMEN ON JURIES,
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not have been done by a Grand Jury of men.
Judge Howe though prejudiced against the whole movement, testifies that the women jarors were in every case faithful and intelligent; that he never had seen anywhere such decoram if a court; that the verification was a successory to use the treat of the law and testimony; that the lawyers in the defense after the first cases had been decided did not want women on juries, where it was necessary to use the tricks of the law to clear their desperate clents. A stry was told of one jury of men and women being outfour days and nights together before they brought in a verdict. Judge Howe says the langest time any jury was out was fourteen hours, and that no jury ever behaved with more propriety, nor brought in a verdict more just. Not only is this true but the universal testimony of attendants upon the court at Lixamie, is that the whole scene was impressive and instructive. Disorder, backgaarding, profanty, indees cy, was for the time burished from the court room and jury room. Hardned crimionla, men and women, find from Lixamie b fore these honest jurous. Criminal lawyers found for once jurors above both chicanery and bribery. All the significant of women and layr soom. The Laramie (Wyomins) Sentinel, of March 26th, says:

"A little circumstance connected with the late term of Court comes to our knowledge, which we are inclined to make public, even at the risk of betraying confidence. During the long and tedious Howe murder trial, the jury (of whom one half were ladies) were not permitted to separate and go to their homes, but were, under the charge of their bailiff. And here, every morning during the trial, upon arising from ther beds, these ladies kneeded together, and, like the child Solomon, asked widely ischarge the child Solomon, asked widely ischarge the child solomon, asked widely ischarge the child solomon responsability results more than and trifling levily, they, with the full consciousness of the

A state to them, as their wives come away or go gallavanting with other than their legitimate spouses.

Costumes vary but slightly. The dress usually worn by women of the middle and lower classes consists of a loose blue jacket, fitting tight around the neck, and drooping to the knees; the sleeves made very wide; trowsers wider still, totally enveloping the feet; shoes with soles an inch high; and a circular hat, about a yard and a half in diameter. The cost of wearing apparel for a whole year rarely exceeds five follars! Consider that, O ye is dies of Gotham! Matrous wear their har gined up, a lot es pot, but younger ladies were a queue, plaited with colored silt, behind, and the tront hair out square across the foreshead. The Chinese woman is a gentis, unsessuming creature, always subservient to her lord and master, veldous siming to anything higher than to be a metoconcort for him. Polygamy is universal.

While the men are words known for their mendacity and their hat propensities,—they seem to differ from chronic kieptomania,—it is a notable fact that the women are strictly honest. In

"On the 11th of April, at about 7 o'clock the General was sitting in the "patio" of his palace, at San Jose, reading, when he was notified that some armed men were surrounding the buse. It was not been as the same and the same and the buse of the control of the same and the same and relused to more. General Urquira at once took alarm, and abut himself up in his library Suddenly a band of armed men penetrated the premises, broke into the bouse, burst open the door of the room in which the General was conceated, and one of the men placing a blunderbuss at the very mouth of the General, fired; the ball took effect and the General fell. Instantly the whole of the bousehold rushed to the room, and the General's daughter Lols, on perceiving her fether murdered and weitering in his blood, fining herself upon the lifeless body of her murdered parent, embracing the corpse and calling upon the assassing fired on the group, but strange to say not a ball struck the heroic girl, all the ball entering the lifeless body of her father.

Meantime another daughter of the General rushed to the scene, and with her own hand shot down one of the assassins and wounded another. General Lopez Jordan, who is son haw of General Urquirs, has surrounded the Paisce of San Jose with 400 men.

#### MISS RELLOGG AMONG THE LUNATICS

We do not remember to have heard of a more interesting episode in the life of any artist since the dave of the great Jenny L. In., than that of Miss Kellogg at the State Laya in Asylum in New York a few days since the days with the control of the

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Hill.—Dyspecial. VI.—Internitient fever. V.—Fever.

V.—Case. VI.—Internationary rheumatism. VIII.—Chronic rheumatism. IX.—Hysteria. X.—Melariboly Case. XIV.—Variatration of the museless of the langers.

XV.—Searlet fever. XVII.—Case.

XVI.—Case.

CHAP. XXVI.—Surficial operations.

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### A GREAT OFFER

## Erontier - Department,

27..... B. V. WILA

YE PEBAGOGUE BY JOHN G. SAXE.

Right learned is ye Pedagogue, Full apt to read and spell, And eke to teache ye parts of speech, And strap ye urchine well.

For as 'tis meet to soak ye feet, Ye alling heads to meude. Ye yonker's pate to stimulate, He beats ye other ende!

Right lordly is ye Pedagogue As any turbaned Turk: For wells to rule ye district sch It is no idle works.

For oft rebellion lurketh there In breaste of secret foes, Of malice fulle, in waite to pulle, Ye Pedagogue his nose.

Sometimes he hears, with trembling fears,
Of ye ungodly rogue
On mischief bent, with felle intente,
To lick ye Pedagogue!

And if ye Pedagogue be small, When to ye battle led, In such a plighte, God sende him To break ye rogue his heade.

Day after day, for little[payo, He teacheth what he can, And bears ye yoke, to please ye folke And ye committee-man.

Ah! many crosses hath he borne, And many trials founde. Ye while he tradged ye district through, And boarded rounde and rounde!

Ah! many a steak hath he devoured. That, by ye taste and sighte. Was in disdaine, 't was very plaine, Of Days his patent righte!

Full solemn is ye Pedagogue Among ye noisy churis, Yet other while he hath a smile To give ye handsome girls.

And one, ye fayrest made of all,—
To cheer his wayning life,
Shall be, when Spring ye nowers shall bring,
Ye Fedagogue his wile;
The above is full of life and fun, and reflects
the poet's experience in school. Well do we appreciste the concluding lines of the second stanza.
Ugh! We sit uneasily when we remember "ye
Pedagogue" who

Ye yonker's pate to stimulate He beats ye other end!"

We sometimes wonder if J. G. Saxe is a Spirit ualist. We know of our own knowledge that members of the Saxe family are, especially that branch living at Troy, N. Y.

Again We Nail the Palaisters to the Wall.

When in Parksburgh, lows, last month, several Adventists reported the story that "E. V. Wilson and Elder Grant had begin a debate on a spiritual subject, that Grant was too much for Wilson, and that Wilson got asgry, was used up, and left the lill, and that this statement was in his, the Adventist's paper." We sent for the paper at once, and when our informant saked the Adventist for it, he said its had been under a mistake,—that it was F. S. Wilson, instead of E. V. Wilson. You told

accounts a paper. We sent for the paper at once, and when our informant saked the Adventits for it, he said it's had been under a mistake,—that it was F. 8. Wilson, instead of E. V. Wilson. You told an out and out falsehood, Mr. Advedits, and you know it. And we do not believe there is a spiritual speaker in the field by the name of F. 8. Willion; besides Elder Grant is an old woman in discussion, and har been beaten at every point. Second.—After we left Franklin, III; Dr. Speigler, Albert Zog, and other Anweltsts and Christians reported that we were a villian and rescal; that we had been arrested for counterfeiting and other crimes; that we swindled the Boston Cranberry Company out of five thousand dollars, besides a great many other criminal acts. We give our authority, Charles Bilf, Esq., of Franklin Grove, Ill., who asked these men foo their authority, when they referred him to a Mr. Wilkinson, formerly of Oshkosh. Wils;—now, we believe, of Chicago.

On Sunday, May 20th 1520 warms Mr. 20th

formerly of Oshkosh, Wis:,—now, we believe, of Chicago.

On Sanday, May 20th, 1570, we met Mr. Bell and Mr. Wilkinson, face to face. We turned to Mr. Wilkinson, asking in the presence of over fifty persons:

"Mr. Wilkinson, how long have you known us?"

"Dud you ever know us as a counterfeiter, or know of our being arrested as a counterfeiter, or know of our being arrested as a counterfeiter.

"Mr. Wilkinson, now you are "whout two years."
"Most two years."
"Did you ever know us as a counterfeiter, or now of our being arrested as a counterfeiter, or reasing counterfeit money?"
"No sir, I sever did."
"No you know of qur connection with the Boson company is the crasherry business; and that we swindled the company out of five thousand the company out of five thousand the company out of five thousand the company out of the 
we company in the crauberry business; and, that we swindled the company out of five thousand dollars? "I only know that you was in the cranberry business, and know nothing of its results." "Do you know of any crime committed by me, or of any violation of the law, under waieh I would be a criminal?" "I do not."

"I do not."
"I'd on not."
"Did you report any story, or make any state-tent in Frankin Grove, Ill., last week or week efore: to the effect as asked of you heretofore?"
"I have not."
We then turned to Charles Bill, E-q, who was

t:
... Bill, is this the man you were informed
e story you repeated to me to-day?"
,he is."
g u2 to Mr. Wilkinson, Mr. W. asked of Mr.

Did I tell you these things ?"
No, but Dr. 8. and Mr. Z. told these things as

"No, but Dr. 8, and Mr. 2. tolu these things as monity from you ask, did you tell Dr. C. and Mr. these things?
"No, but the saked me if these things were so, not the saked they had beard they were so, and the saked they had beard they were so, and the saked they had beard they were so, and the plied to me, out that of myself I knew nothing macever of Mr. Wilson, awe that he was a Spirnalist, and that I believed it was a delusion and unabus."

itealist, and that I believed it was a delusion and humbug."
How are you, Elder Stephenson, Brother Zug, "Hars and hypocrites that make clean the outside of the platter " but out of your mouths speak between the platter " but out of your mouths speak but here, what can we expect from a people whose prophets have prophesed a lie twenty times, and more, again and gasin fixing the day for the world's desurection, and the world still continues to roll on. Truly, are not the blind leading the blind? " here world's desurection, and the world still reading the blind?" here world we would be blind? " here world we would be blind?" here world we would be blind? " here world we would be blind?" here world we would be blind? " here world we would be blind?" here world we would be blind? " while refer you to the flow. Mr. sweeting. Gentleman Advanties, you who die all over, inside and out, we are after you with sharp sitks, and what will we do if very now, and then you put the sticks into our hands wherewith to punch you up.

We here a good story of a man who went to the frontile to see a friend. The family consisted of the hundrad, ha wife and two grows sons. The good old lady was the only one of the family who did not take a little of the "O is - lyofat." Sixting by the fare a few minutes, the old man tipped a unint; and the visitor followed him but. Rozonies

by a tire, he pulled out a long-necked bottle, re-marking:

"I have to keep this hid, for the boys might get to drinking, and the old woman might raise the d----."
They took a drink and

to draining, sac to the visit of the redde.

To mo, the older son, saked the visitor out to a coil. Taking bim behind the barn, he pulled a fissk, remarking:

I have to keep this bid, for the old man will drunk, and they cured.

get drunk, and the deel is to pay," and new returned.

Soon Bob stepped on the visitor's toes and walked off, the visitor following. As they reached the pig pen, Bob drew out a good sized bottle, remarsing:

"You know the old men and Tom will get drunk, and I have to hide this."

The visitor concluded he couldn't stand it to druk condentially against the whole family, and started for home.

"Confidential" is a good thing, and well adapted to Christian families, but is not catching among Spiritualists. We know of some just such confi-

iding. not the cup when the wine is red.

#### Voices from the Zeople.

SANTA ROSA, CAL.—J. Morrow writes.—If we could get a lecturer to come here and speak, we might make an opening in the minds of the people and get them to investigate, or it we had a physical medium, to let the people see for themselves, they might believe.

\*\*MAQUOKETA, IOWA.—S. S. Germond writes.

MAQUOKETA, IOWA.—S. S. Germond writes.
—Good lectures have been, and no doubt will be
well paid and patronized here. I regret to see it
so otten admited by our spiritual papers that
Spiritualism is uppopular. This might ecen to be
so if utteranges were taken as the siandard, but if
we could interrogate the immortal depths of the
source, wo would find it to be the most popular
religion on the face of the earth.

source, we would find it to be the control popular control of the 
ceasity while on earth of 'leading pure lives,—'ull of good' deeds.

\* BYRON, MIGH.—Mary W. Gale writes.—I am very much pleased with the JUDNALA as an advocate of Spiritualism and a chronicler of the doings and sayings of Spiritualists. I believe that Spiritualism is destined to occupy a great part of the thought and study of intellectual minds, and that it will be a mighty instrument in breaking the chains of appersition imposed on manking by beating the state of the second of the second power; that its ture piatform is broad enough to receive multitudes from every system or religious faith existing on this planet. But Spiritualism must become consolidated to enable it to stand, become organized; or rather, a combination of organizations, working in harmony for the good of mankind, in both spiritual and temporal things. Heaven is happiness, and we might have this, even on serth.

Heaven is happliness, and we might have this, even on earth.

REYNOLDSVILLE, PENN—Mrs. E. Gordon writes.—Seeing a notice in the JOURNAL requesting the names of Spiritualists and their post office address for the Senett of lecturers who may be passing through the country, I will be the propose of the country of the count

NORTHVILLE, IOWA.—M. S. J. Newcomb writes.—E. V. Wilson is doing a great work wherever he goes. I wish that he would come to Jefferson, our County seat, for there is quite a liberal element there.

ever he goes. I wish that he would come to Jetferono, our County sea, for there is quite a liberal element there.

NORTHFIELD IOWA — I Goodspeed writer—
I intended writing you before, to let you know the
Ostal to the season of the county of the
Ostal to the season of the county of the
Ostal th

The American Association of Spiritualists,

TO THE SPIRITUALISTS OF THE WORLD.

The Seventh Atimal Meeting will be held at the Hall of the Spiritualists, Richmond, Indiana, on Tweeday, the ST th ay of Spinnister, 1870, at 10 o'clock s. m.

Rich State Organization is intried to easi! the amas number of Belegates that they have Representatives in longuage; and each Territory, and Teyrince, having organized Societies, is invited to send Delegates, excerpting to the analyser of Representatives—the Deirect. of Grünnish to send two Delegates,—to strend, and participate in the business that will stome before this meeting.

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[BY W. W. HALL, M. D., Editor of Hall's "Journal of Health."

and common diseases cure we asking with a reliab the best food, prepared in use we asking with a reliab the best food, prepared in use we manner. D. The best food includes meats, she, ponitry, wild game fruits, and the grains which make breach. The best conserp preserves the natural instea and folces. The best conserp preserves the natural instea and folces the preserves of the preserves the

Luncheous and how to take them: Last dinners and how to take them: Last dinners and how to take them: Last dinners and how to take them: How drushed are made at eating-housest lost; Bow home lore is lost; How now are are taken low lore of dress is insulted. How young men are taken about: How home home home to be a made: How good when are Price \$11.0 Pastage id cents. For sale by the RELIGIO PHILOOPHICAL PUBLISHING HOUSE, 159, So. Clark street, Chicago, Ill.

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FLESH Brownsville, Nebrashs, Dec., 22, 1865
This is to certify that J., Haston Rassell, was taken
the 24th day of September, 1867, with a pain in my eyes
heed, and it was so severe that f thought I would rati
die than live. I called on Dr. Hoover, and he strended
for some 'twenty days; at times was easy, when under
influence of medicine, but on dined to my bed. I called

or come eventy days; at times I was easy, when under the fluence of medicion, but confined to my bod. I called on nother doctor, by theselvice of Dr. Hoover. Under a new restor of treatment entirely, he gave me no medicine as ret, but, pricked me with instrumints and put on someting to bilater, but it had no effect. Then I called on two her doctors, who had me under their treatment for several onthe without may parameter related. On the 16th or points of the 18th or 
Seal of Supervised and sworn to, before the Supervised and sworn to, before the Supervised and sworn to, before the Supervised Super

On the 20th day of September at Howardile, Nebranka.

On the 20th day of September 1867, Huston Rossel came to me with a pain in his left eye, which I treated for the Security, and treated him several times afterwards for the same, but the complaint setured each time after treatment. He was under treatment by several physicians afterwards, beingt but little relief. I have used Spence Y Deriver and Kagatire Powders in Society Fower and Derivers, and found them to be good for those complaints.

JERMER FOOLER.

On the fifteenth of September, 1868, Haston Russel came to me with a furious Tio-Donioursux, Neuralgia. had him under treatment until last April, 1869, at white-time he was dismissed improved.

State of Nebraska, County of Nemaha.

I hereby certify that I am acquainted with Hustin Roses, and that I know him to have been sick, and I also certify that I am acquainted with Pro. Wm. Arnofi and Jerome Hoover, and know them to be practicing physicians.

Witness my hand, and seal of said Genry, 1866.

Seal of Genry, 1869.

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the Women and Unitry Mr. Berkeley, when the same of the Fooditives cure Hornigio, Hendache, ims. Pains of all kinds; Diarrhom, Dysentery, Tympogale, Fathelmen, Wormer, all Founds Work, Forderson, Tra., Crampa, St. Vitar Danes, Springer, Company, 
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